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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., May 22, 1924

NEW SERIES  
VOLUME XXVI, No. 21

## The Southern Baptist Convention

ATLANTA, GEORGIA, MAY 14 TO 19th, 1924

By Walton E. Lee

All the sessions of the Convention were held in the large city auditorium, the seating capacity of which is eight thousand, which provided ample seating space for the messengers and visitors. Large banners were hung upon the walls and balconies of the building giving condensed statistical reports of the Boards of the Convention. The Book Rooms provided the messengers with pencils and note books and these were in evidence among the messengers jotting down these statistics to carry back to the churches from which they came.

A great mass meeting of the laymen was held in the auditorium on Tuesday evening preceding the meeting of the Convention.

Dr. E. Y. Mullins opened the mass meeting with a devotional service, reading a scripture lesson from the ninth chapter of Mark's gospel; the account of the casting out of the demon by Jesus, which the disciples could not do because of a lack of faith. The need of greater faith was strongly emphasized. Other speakers on the laymen's program were United States Senator George from Georgia and Hon. Douglass Freeman of Virginia.

The music of the Convention was under the direction of the Home Board Quartette. Preceding the formal opening, the Convention joined heartily in singing a number of the old hymns under the leadership of Mr. J. D. Hoffman, a member of the Quartette. The singing of "Amazing Grace" to the tune of "Oh, How I Love Jesus" and "I Am Bound For the Promised Land" by more than five thousand voices was indeed an inspiring occasion.

The scripture lesson of the opening session was read by Dr. Russell Pirkey, of Louisville, Ky., from the fourteenth chapter of John. He then led in prayer.

Promptly at 10 o'clock, the appointed hour, the President's gavel fell calling the Convention to order. Dr. A. J. Holt led in prayer and the work of the Convention was begun. Dr. E. Y. Mullins, President, delivered his annual message on "The Mission of the Southern Baptist Convention." This mission, declared Dr. Mullins, is (1) To elicit, combine and direct energies; (2) To give to the world a striking illustration of religious democracy; (3) To give to the world an illustration of the New Testament principles of unity; (4) To give to the world an illustration of the democratic principle of cause and effect: The gospel is the cause, producing gospel effects; (4) To demonstrate the power of sacrifice. An application of this last mission was made to our present crisis relative to the concluding of the 75 Million Campaign.

The Committee on Enrollment of Messengers reported 4,245 registrations to the hour of meeting of the Convention and it was ordered that those coming in too late for registration be seated as messengers. The enrollment at the opening of this Convention was more than double that of the last Convention.

Drs. Z. T. Cody of South Carolina, J. D. Mell of Georgia and Geo. W. McDaniel of Virginia were nominated for President of the Convention by Drs. J. W. McGlothlin, E. C. Dargin and J. J. Hurt, respectively.

Pending the report of the tellers on these nominations the Convention completed organization by electing as Vice-Presidents, Chas. E. Dicken of Arkansas, W. L. Pickard of Tennessee, M. Jones of Missouri, and A. A. Murphree of Florida; as Secretaries, H. C. Moore and Henry Burnett were re-elected; as Treasurer and Auditor, Geo. W. Horton and W. P. Harvey, respectively, were re-elected.

The address of welcome was eloquently delivered by Dr. M. Ashby Jones of Atlanta on behalf of every phase of activity of the city, civic and religious. These were fittingly responded to by Dr. Geo. W. Quick of South Carolina.

The tellers in the election of President reported 3,305 ballots cast, a majority of which were for Dr. Geo. W. McDaniel, who was declared elected and in assuming control spoke feeling words of appreciation for the honor bestowed upon him.

The morning session closed with prayer led by Dr. W. S. Wiley of Oklahoma.

The devotional service of the first day afternoon session was conducted by Dr. Bruner of South Carolina, reading the 13th chapter of 1st Corinthians and leading the Convention in prayer.

Dr. L. O. Dawson, the chairman of the Committee on Order of Business, announced necessary changes in the program, among which was the preaching of the Convention sermon at the evening session, it having been crowded out of the morning session by the prolonged organization.

The President on behalf of the Convention recognized visiting fraternal messengers. Among these were W. S. Farmer, representing the Canadian Baptists, and A. B. Rudd, representing the Mexican National Baptist Convention.

The report of the Executive Committee was presented by Secretary J. H. Burnett. After a discussion of the same it was adopted.

The Conservation Commission made report through F. E. Burkhalter, the Publicity Director of the Commission. This Commission was appointed by the Convention in session in Washington, D. C., in 1920, and has for its work the finishing of the 75 Million Campaign. No subject considered by the Convention was of more interest than this report. A summarized financial statement was presented with the report from which the following is culled:

Total amount contributed on the 75 Million Campaign up to May, 1924, \$53,832,852.79. Of this amount there was contributed last year \$9,487,314.31. The amount contributed by Mississippi up to May, 1924, is \$2,249,746.14. Amount contributed by Mississippi during the past year is \$410,413.11. Impassioned pleas to finish the task in a successful way was made in addresses by Dr. O. E. Bryan, chairman of the Budget

Committee; Dr. J. M. Dawson, pastor 1st Church in Waco, Texas, a young ministerial student of the S. B. T. Seminary, and many others, and the discussion closed with a masterful address by Dr. L. R. Scarborough.

The young student from the Seminary announced a plan among the students in the Seminary, which is to go out into the Southern States during the summer vacation two and two in the interest of the Campaign. They offer their services without a cent of compensation. Three states have already arranged for the services of these young preachers. Their service is to be under the direction of the Mission Secretary in the state in which they work.

Dr. Scarborough said if there should not be contributed another cent of money on the Campaign it would go down in history as a marvelous success and cited many good reasons as to why it must be so considered, but he said the full amount should be contributed and gave the following sources of victory: (1) Unity of Baptists; (2) The money in the hands of our people; (3) In those who made pledges; (4) In those who did not pledge; (5) In the increased membership. Three things are involved in the finishing of the task, the speaker brought out: (1) Our consciences; (2) Baptist honor is at stake; (3) Our causes are at stake. Dr. Scarborough plead in the conclusion of his message to hear three calls: (1) Of the Christless; (2) Of the causes, and (3) Of the Cross. To an earnest request to all who would join in a sacrificial effort to bring the Campaign to a successful conclusion the entire Convention stood and Dr. B. D. Gray led in earnest prayer.

The evening session of the first day was opened with a devotional service conducted by Dr. Harold Major, Pastor of the Gaston Avenue Church, Dallas, Texas. An account of a series of miracles performed by Jesus while here on earth, was read, to impress the divinity and supernatural power of the miracle worker.

The annual Convention sermon was preached by Dr. Finley F. Gibson, Pastor of the Walnut Street Church, Louisville, Ky. The seventh chapter of Revelation was read and the ninth and tenth verses chosen as a text. The vision of Southern Baptists should be the redeemed host, through the blood of the Lamb, as revealed in the gospel, was the central thought of a most excellent sermon.

Dr. W. C. James, the Secretary of the Education Commission, introduced Dr. N. W. Cox, of Savannah, Ga., who read to the Convention a summary of the report of the Commission and also some recommendations as to future work. The report was discussed by Dr. Cox, Dr. A. C. Dixon and Dr. A. J. Barton and then adopted.

A committee on correlating and defining the work of the various departments of the Convention activities was appointed at the last meeting of the Convention. A majority report of the committee was made through Dr. F. S. Groner and N. T. Tull presented a minority report. On motion of A. J. Barton the matter was referred to a committee of one from each state to make report at the next meeting of the Convention.

### Second Day—Morning Session

The worship of this session was conducted by Dr. McParish of Kentucky. The first chapter of (Continued on page 5)

## WHAT'S THE MATTER WITH OUR COLLEGES?

Number 5

John Ruskin said, "I hold it indisputable that the first duty of the State is to see that every child born therein shall be well housed, clothed, fed—and educated till it attains years of discretion." Here is at least a thought-provoking statement.

The American Bankers' Association, recently in session in Atlantic City, said, "Our greatest need is moral, a spiritual regeneration. We can not liquidate our debts until we liquidate our morals."

A distinguished American writer says, "We need above all things to inculcate in our citizenship teaching the moral and spiritual sense, that uprightness which comes from a knowledge of God and His laws, and a willingness to obey them."

Mr. Daniel Pierce, Buffalo, N. Y., who recently passed away, left this in his will:

"I have arrived at a definite conclusion that it is by no means a safe plan of education to send a son to any of the large colleges, and it is my wish that my sons be not sent to such a college. Believing that there are other means of obtaining an education as good, and at the same time safer as to the quality of the man produced, I make this my wish about the education of my sons."

Here no doubt, is a "Disappointed Dad", who has already given to the schools and colleges some good material and has received back a poor piece of workmanship.

Some twenty years ago I sat at lunch with a bright boy whose common and high school education I had directed, and who had just graduated at one of the largest colleges in Mississippi. As he had spent four years in this institution, I wanted to know his opinion of it. When I asked him "What do you think of \_\_\_\_\_ College?" he said very solemnly, "I have seen far more boys ruined there than I have ever seen made into men."

My contention is that "These things ought not to be." A college must be more than a place where one CAN get an education. This point is well illustrated by what I heard in a college years ago. A friend and fellow student of mine were sitting close together in a student hall when the president of the college came through showing the institution to a visitor. The president said just as he was opposite us, "There is nothing here to hinder a boy from getting a good education", and I believe from what I knew of the college that his statement was true. But as a counter my friend said to me in a low tone, "And there is little or nothing here to MAKE him get it, either". Both were no doubt right, yet I feel that a real college should have both these qualities.

But I must give the rest of this "Talk" to a quotation from Judge Mabel Willerbrant, Assistant Attorney General of the United States, in charge of prohibition enforcement.

She said in an address before a conference of college and university students a few weeks ago:

"The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian institutions, to speed and scientific knowledge. Colleges should be centers of spiritual growth. The charge is flung at college men and women today that they are flippant, irreligious, superficial and lawless. Unfortunately many of them are. Unless the habits of love of work and spiritual development are made during college years, fruition of after years is stunted and leadership is lost. By spiritual replenishment I mean developing the old fashioned, or some kind, of religious life that is based upon conscience and a responsibility to God, and a sense of the responsibility arising from the belief that He wants to speak to the world through us. That every student should be given a definite purpose to use his full spiritual powers is the most essential thing in all education. Without a definite spiritual experience in earlier years character becomes hardened, contracted and materialistic. A college life that teaches spiritual

vision and a love for work is doing more to combat the forces of lawlessness and disorder than any other agency. The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith, and energized by love of work, ills of government can not long survive."

Every one of these quotations should provoke us to thought, to a realization that there IS something wrong with the colleges, and they leave the inference that the larger the college and the bigger the endowment the greater the danger. If it is TRUE—if it is true, as I contend, that the poorer the college and the poorer the boy the more apt he is to make a real man VIA his college course, then there is a simple and EASY way to improve our colleges.

—G. T. Howerton,  
Starkville, Miss.

## NEW YORK NEEDS ONE

Dr. Curtis Lee Laws, editor of the Watchman-Examiner, after visiting the Baptist Bible Institute in New Orleans, being most favorably impressed and commanding it most highly, is moved to wish for just such an institution in New York City where he says it is greatly needed. This is what he says:

How can the rapid progress of New Orleans Baptists be accounted for? In all fairness it may be said that the chief operating cause for Baptist progress in this hotbed of Romanism is the Baptist Bible Institute, which was opened October 1, 1918, with Dr. B. H. DeMent as president. This institution belongs to Southern Baptists as does the Southern Baptist Theological Seminary. The purpose of the institute as set forth in the charter is as follows:

This institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment; to require courses of religious activity, as well as courses of intellectual development; to secure training for service through service; to equip all types of religious leaders for efficient service, whether as pastors, missionaries, evangelists, church and Sunday school workers, gospel singers, women and young people's leaders, financial secretaries, deacons and pastors helpers; to endeavor to train its students to intelligently present the doctrines of grace; to seek so to instruct them that they may become efficient workers and directors in modern church activities in city and country, and missionaries at home and abroad, and to strive to inspire them with a passion for souls.

It was the good fortune of the Institute to secure a fine property all ready for the use of this school. This school property was formerly occupied by the Sophie Newcomb College and is right in the heart of the city. Since that purchase many other buildings have been secured. The school now occupies twenty-one buildings, which, at a conservative estimate, are worth \$1,000,000. There is great need of a fireproof library building for the 50,000 books already at the disposal of the students. Dr. John T. Christian, professor of church history, is also in charge of the library. He has given to the Institute his own great historical library, which is said to be the finest private collection of books on church history in the world. Dr. Christian's library contains a great many rare books of large value. Southern Baptists ought to see to it at once that this collection is properly housed.

The Institute during its first year had eighty-four students. This year it has in residence 250 students, besides many day students from the city taking special courses. The growth in the depth and breadth of the Institute's work has been even greater than the growth in its student body. It has really come to be a theological seminary of high order, in addition to being a training school for Christian workers. Tulane University, one of the great universities of the South, takes fifty-one hours a week of the Institute's work,

hour for hour, on the part of candidates for degrees. This is a fine evidence of the Institute's scholastic standing and teaching efficiency. There are ten full professors and eleven assistants.

The 250 consecrated young men and women who are students in this institution are making Baptist history in this Roman Catholic stronghold. They are required to do actual work as a part of their course. This work is done in connection with our churches, Bible schools and missions, and often under the auspices of mission boards. Their presence is being felt in New Orleans and throughout Southern Louisiana. They are saving our cause and tremendously advancing the kingdom. What would not a great Baptist training school do for our Baptist cause in New York City? New York, because of the varied opportunities which it affords, would be a strategic place for such a school. Certainly our New York City Baptist churches, Bible schools and missions could use to the best possible advantage the devoted young men and women who would thus be brought together. Indeed many of our churches are dying for the lack of just such workers. Would not such a school save the Baptist situation in New York? Perhaps this is not the time, or the place, or the way to advocate the establishment of such a school, but I am in the habit of thinking aloud, and I simply cannot get away from this thought. A high grade, conservative Baptist Training School in New York would gather a study body of 300 in three years. That is my honest belief. But this story is really about Louisiana and not about New York.

## FINE CLOSE TO THE BAPTIST BIBLE INSTITUTE

A fine close to the best year of the six years of the Baptist Bible Institute work. Having enrolled our largest number of students for any school year, and in many ways being conscious that we were passing all previous good records, we reached the most delightful close the school has ever had. A large number took degrees while a dozen others received diplomas, and a large number received certificates for work leading to some particular line.

Rev. J. N. Miller, of Centreville, Mississippi, one of our first graduates, delivered a most delightful address before the alumni and students on Thursday morning. The alumni had a splendid banquet in the dining room of the Institute, and organized for future usefulness.

Rev. B. H. Lovelace, pastor at Clinton, Mississippi, preached the baccalaureate sermon on Friday morning. His theme was "Reaffirming Our Faith in Fundamentals", and in a masterful way articulated our faith in God, in Jesus Christ, in Heaven, in immortality and a sure return of Jesus. The message will be remembered by all who heard it.

At the evening hour in the auditorium, which was filled with at least eight hundred guests, Dr. C. E. Dicken, president of Ouachita College, Arkadelphia, Arkansas, delivered a marvelous address on "Master Missionary Motives". The speaker was at perfect ease and presented some mighty arguments impelling every believer to do his best in evangelizing the world for Jesus Christ.

President B. H. DeMent presented awards to the several students completing various courses. All were pleased to see him looking so well, and rejoiced that he seemed to be at his very best.

The school conferred its first degree of Doctor of Theology upon Rev. James E. Dean, who has pursued his work from the beginning of the school. Mr. Dean is a splendid linguist. He was immediately seated in the faculty as Associate Professor in Old Testament, including Hebrew.

Another happy feature was the introduction of Mr. L. G. Cleverdon, who becomes Associate Professor in Evangelism and Applied Christianity, whose work will be in the field of Religious Education. Mr. Cleverdon was the first student that ever arrived in New Orleans to enter the Baptist Bible Institute, and has been connected with the school continuously since then. He is a splendid

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## BAPTIST BIBLE

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The following students from Mississippi gradu-  
ated this session: W. B. Abel, Elliott; Eran  
Blackwell, Hattiesburg; D. W. Bishop, Pinola; L. B. Campbell, Summit; Katie Buckley, George-  
town; B. S. Hilbun, Soso; Ruth Shirley, Gibson; Lucy Walters, Ellisville; H. L. Fortenberry,  
Oyska; G. M. Savelle, Union Church; Virgie Cog-  
dell, Catchings; Maud Darrington, Yazoo City; Ella Joy Varnado, Magnolia; and Maud Louise Wilks, Hattiesburg. Mr. Savelle and family ex-  
pect to sail, as missionaries, to South America this fall.

—G. H. Crutcher.

New Orleans, La.,  
May 10, 1924.

UNITY, UNION AND UNION  
MEETINGS

Victor I. Masters, D. D., Editor of the Western  
Recorder

I have just been reading that remarkable re-  
ligious periodical, the Moody Monthly. Following  
the lead of an editorial in it, I wish to write  
on the subject named in the heading. It will  
doubtless seem a bit unusual that one should find  
an editorial in an interdenominational monthly  
that takes issue with the well worn shibboleth  
of religious unionism. But that is exactly what  
this Moody Monthly editorial does.

There is a real interdenominationalism and a  
spurious interdenominationalism. Real interde-  
nominationalism leads a member of one Christian  
body to rejoice in the spirit of Christ in his  
brother in any other denomination and to have  
with him real Christian fellowship. He has for  
him good will and only good wishes, wishes for  
both him and his denomination the rich blessing  
of God in spreading the religion of our blessed  
Lord among men. That is real interdenomina-  
tionalism.

Spurious interdenominationalism goes at it the  
other way. It looks abroad and sees that there  
are being developed denominations, which keep  
everybody from getting together in one group.  
This failure to be able to marshall the whole  
group of Christians in one body is displeasing to  
modern materialistic schemes for the social and  
mass direction of humanity. The fact of people  
being in different denominations also kills off  
ability to manipulate religion in politics. It kills  
their ability to win this world by the loaves and  
fishes, and by patronage and favor and pomp  
and power. It kills the ability of self-chosen  
experts and leaders to get their wisdom off on  
the whole group of religious bodies at one and  
the same time and make out of themselves wisdom's  
official voices for people they have stolen  
by guile from others.

Before the reader elects to say that this is too  
harsh a characterization, it will be well for him  
to remember that such unionism puts the second  
commandment about loving our neighbor before  
the first commandment about loving God. Real  
Christian union is a thing of the heart. It has  
nothing on earth to do with oneness of organiza-  
tion. People in the same organization may  
and sometimes do hate each other. People in  
different organizations, if each is an humble dis-  
ciple of Christ and because of that, will love each  
other. That is Christian unity—all the unity our  
Saviour ever talked about when He said, "There  
are other sheep not of this fold, them must I also  
bring". He was not going to bring them into  
one fold but into one flock, that would have one  
shepherd, as the revised version in John 10:16  
correctly gives the passage.

Yet the whole scheme of modern church union-  
ism is built on the magnifying of uniformity, the  
magnifying organic union, outward conformity  
in one fold, and not in magnifying the primacy  
of the relation of each individual soul to God  
and his obligation to obey God and follow Him  
first and love his neighbor second. That is to  
say, the whole thing is built upon the wrong  
foundation and deserves to fail for that reason.

But it is remarkable to see this set forth in  
an interdenominational periodical. But the Moody

## THE BAPTIST RECORD

Monthly is fighting religious downgradeism val-  
ently. And it did not get far into the fight  
until it saw how much humbuggery and hypocrisy  
there was in the widespread agitation for church  
unionism. In the editorial which is before us it  
says: "If organic unity is necessary to Chris-  
tian unity, then it may well be asked whether  
Christian unity has ever been witnessed since the  
earlier times or whether it will ever be wit-  
nessed. But, thank God, such organic unity is  
not necessary. The most blessed Christian unity  
existed among all the true believers in all the  
three great denominations of Canada that now  
have come into union before they came to that."

This editor goes on to mention a Methodist  
minister who confessed that "unions which have  
taken place at the present", have not resulted in  
a deepening of the spiritual life and of larger  
efficiency. Yet with naivete this Methodist  
preacher adds the confession that they have  
drifted away from the fundamentals of the Bible.  
"And our unionism scheme has failed on that ac-  
count and not because there is anything bad in  
unionism itself". Exactly so.

Wherever these union churches have been tried  
throughout America, they have had a marvelous  
mortality. The reason is very simple. They have  
gone to pieces not because of reverence of God  
and devotion to His authority, but from a disposi-  
tion to magnify union fellowship and let one's  
relation to God take care of itself. Our God will  
spew such proposition out of His mouth!

Interdenominationalism and union revival meetings  
share something of the same weakness the  
whole union scheme betrays. Nor is this acci-  
dental. It is my belief that union revivals are  
nearly as dangerous as these great ambitious  
schemes for pulling the denominations together  
into a so-called national church.

Among the advantages claimed for such union  
meetings is that they will stir up the attention  
of a whole city as the meetings in the churches  
of the different denominations individually will  
not. Granting that this is true, it is a question  
whether spiritual results are gotten by such  
worldly clamor in a city.

A great Billy Sunday meeting was held a year  
ago in Louisville. Mr. Sunday does exalt the  
Christ in his preaching, though the meetings were  
not notable for the degree of reverence and the  
prayerfulness they manifested. But the results  
in the Baptist churches from which we have heard  
have been uniformly disappointing to a distress-  
ing degree. The only Methodist church whose  
report we have heard is of the same kind.

It is not that one would minimize the good this  
great evangelist does. But we speak of the  
greater good the different denominations can do  
by going on in their own conscientious way  
preaching the entire gospel, as they hold it, with-  
out feeling the necessity of getting the worldly  
favor of a city, or of limiting their message lest  
their beloved brethren across denominational line  
fences, should differ. Diplomacy is a failure in  
dealing with the Holy Spirit, and diplomacy is  
necessarily to the fore in union meetings.

I have known the Evangelistic Department of  
the Home Mission Board of the Southern Baptists  
in a number of Southern cities to man the differ-  
ent Baptist churches in the city in revival meet-  
ings, with the result that they got about one-third  
or one-fourth the advertisement in the daily press,  
for the twenty meetings they held that some great  
city-wide interdenominational men would get.  
But they brought to Christ about ten to twenty  
times as many as were brought by this great  
central meeting of the interdenominationalist.  
Moreover, they built up the Baptist denomination,  
which is a good thing to do. A Baptist who be-  
lieves differently is a shabby Baptist.

It would be equally a good thing for Methodists  
and Presbyterians to do the same thing in any  
city. There is a lot of insincerity or superficial  
play of the galleries when men and women in  
the churches cultivate the diplomatic gesture of  
trying to convince a lot of worldlings about how  
much the different denominations love each other  
—a worldly thing and not of the Lord Jesus  
Christ. God does not bless any such performance.

That great Mississippian, Dr. J. B. Gambrell,  
used to tell our Baptist people what a fine thing  
it was for folk just to go on and tend to their  
own business. So it is a fine thing for Baptists,  
for Presbyterians, for Methodists and for the  
rest. If there are religionists who have none of  
their own to attend to, let us respect ourselves  
and our responsibility to exalt our Lord too much  
to unite our fulness and responsibility with their  
nothingness and sham.

There are tokens that interdenominational evan-  
gelistic meetings have worn themselves out in a  
good many sections of America. In my judgment  
it would not be a bad thing if it should wear out  
completely. But only on conditions that the vari-  
ous evangelical bodies themselves shall become  
greatly aroused and quickened in a Christ-honor-  
ing evangelism. But this attending each group  
to its own business, we shall all bring more Christ-  
honoring unity, than a world-full of pretentious  
play-down-faith lip service can do.

CHIEF ADDRESSES OF SOUTHERN  
BAPTIST CONVENTION WILL BE  
BROADCAST

Through the efforts of the local publicity com-  
mittee at Atlanta arrangements have been com-  
pleted with the Atlanta Journal to broadcast the  
principal addresses that will be delivered at the  
Convention beginning Wednesday, May 14. The  
first address broadcast will be the presidential  
address of Dr. E. Y. Mullins, and it is possible  
the Convention sermon by Dr. Finley F. Gibson  
will be included. The address of Dr. L. R. Scar-  
borough on completing the 75 Million Campaign  
will be sent out Wednesday afternoon from 4 to  
5 o'clock.

The tentative daily broadcasting program for  
the Convention week has been arranged as fol-  
lows:

Morning sessions, 11 to 12:30; afternoon ses-  
sions from 2:30 to 5; and evening sessions from  
8 to 9.

The call letters of the Journal broadcasting  
station are WSB. The station has a wave length  
of 429 meters and has been heard at as distant  
points as China and Japan.

All Baptists having radio outfits but who can  
not attend the Atlanta Convention in person are  
invited to listen in.

—Frank E. Burkhalter.

We've got one in our town. What? A Mod-  
ernist. Just one, but he's genuine. You see our  
town is small; and there's only room for one;  
need, too, only for one. No, he doesn't believe in  
inspiration. He scoffs at the atonement and vir-  
gin birth. But he believes in Jesus—in a way.  
He would not object to your calling him a Chris-  
tian—if you will let him explain what he means  
by that. He is rather proud of being a "heretic",  
not boastful, not offensive, but just pleased, you  
know. He rather agrees with James about  
"works", and can't see anything much to this  
faith business. That is, he believes in the other  
fellow working. He's not a member of the  
church; not now; he tried that and gave it up.  
Or vice versa, as the old church book shows.  
No; he doesn't go to church—unless there's some-  
thing unusual going on; and then he feels rather  
sorry for the people and the preacher too. They  
mean well—but are antiquated. He gangs by  
himself, and looks lonesome, and at times de-  
pressed. Does he support the orphanage, or the  
hospital or the poor, or is he giving a stall to the  
aged? No; the collections for these objects go  
on so quietly in the churches that he really didn't  
know about them. Thousands of dollars go out  
of his town every year through the church treas-  
ury to help other folks, but his name is not  
among the givers. He takes his religion pla-  
tonically. Some of us are praying that a great  
sense of the need of God, of a Savior, may sweep  
over his soul, and that righteousness, peace and  
joy in the Holy Spirit may come to him through  
Jesus Christ our Lord.

## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and  
give your old address as well as the new when writing us for a  
change. If you do not send in your renewal your name will be  
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of  
100 words, and marriage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word, which must ac-  
company the notice.

If you will do whatever God asks you to do,  
God will do whatever you ask him to do.

There were 4,245 messengers enrolled at the  
opening of the Convention, out of a possible  
13,000.

Drs. Hight C. Moore and J. D. Moore were de-  
layed in attending the Convention by the illness  
of their mother.

The Convention put its veto on long speeches  
at the beginning by limiting the nominating speeches to five minutes.

The singing of the Southern Baptist Convention  
this year was in charge of the singers of the Home  
Board evangelistic force.

The sources of victory for us are in our unity,  
our leadership, our organization, and the financial  
ability of our people.—Scarborough.

Dr. O. E. Bryan gives up the work of budget  
man to the 75 Million Campaign to become head  
of the evangelistic department of the Home Board.

The vice-presidents of the Convention are W.  
L. Pickard of Tennessee, C. E. Dicken of Arkansas,  
M. Jones of Missouri, and A. A. Murfree of  
Florida.

Brother J. D. Franks of Columbus assisted Pas-  
tor J. F. Measells in a good meeting at Duncan.  
He says it is easy to talk religion to people in  
that territory now.

The Bulletin of the Convention was a great  
assistance in forecasting important features of  
the Convention and in keeping everybody posted  
as to the progress made.

The volunteer speakers at the Convention had  
to be fired by a fuse of "volunteers" who spoke  
by request apparently, but they finally went off  
like a bunch of firecrackers.

The Baptist Message says that Dr. D. I. Purser  
of Alexandria has accepted the call of the church  
at Tupelo. We hope it is correct. Mississippi is  
the home of the Purser's and they are welcome in  
these parts.

Billy Sunday was compelled to give up his work  
in the meeting in Memphis on account of his  
health failing. He was taken to Rochester, Minn.,  
for treatment and he hopes to be back at work  
in the autumn.

Dr. C. P. Stealey of Oklahoma introduced a  
brief confession of faith which went to the Com-  
mittee on Resolutions. Because it is a clear and  
loyal statement of Baptist beliefs we will publish  
it this week or next.

One of the most effective speeches that we  
heard at the Convention was by a layman, J. H.  
Anderson of Knoxville, who gave many testi-  
monies to the faithfulness of God in blessing  
those who give a tenth.

Dr. Nowlin said if the life of a son depended  
on the raising of \$1,000, there is hardly one  
among us who would not raise the money. Why  
cannot we raise this amount to save the souls of  
those who need the gospel.

Only that which a man thinks for himself has  
any intellectual value; only that which he chooses  
for himself has any moral value; only that which he  
believes for himself has any redemptive power.  
—Dr. M. A. Jones.

Dr. M. A. Jones, who five years ago was the  
only man in the Southern Baptist Convention  
who voted for the interchurch world movement,  
this year made the address of welcome to the  
Convention.

At the noon prayer meeting in the Convention  
Pastor J. M. Roddy of Kentucky testified that two  
years ago in answer to prayer of brethren at the  
Jacksonville Convention his health was restored  
after seven physicians had given up hope of his  
getting well.

Dr. Scarborough said he could write a book  
bigger than the New Testament and containing  
more miracles of the grace of God recorded in  
the New Testament, made up of the stories of  
the working of God's power among Southern Baptists  
in the past five years.

Dr. Love of the Foreign Mission Board ex-  
pressed the hope and expectation that a working  
agreement can be arranged with the Near East  
Relief for the future by which we can co-operate  
in the near future for humanitarian work among  
the suffering in the old world.

The Louisville Seminary, as was its desert, had  
a great hour at the Convention on Thursday.  
Drs. Cody, Dawson, Mullins, Sampey and others  
spoke and those who had been students in the  
Seminary stood, showing that a majority of the  
preachers present were sons of the Seminary.

Mr. Elbert Lewis, whom many will remember  
at Clinton, has given up the real estate business  
in New Orleans to accept the call of Lake View  
Church in that city as its pastor. He will take  
special work at Tulane during the summer and  
enter the Baptist Bible Institute in September.

The auditorium at Atlanta is said to seat about  
7,000 people. At the first session on Wednesday  
morning it seemed to be filled up. There were  
in the building a temporary postoffice, a bureau  
of information, and exhibits from the various  
boards, besides the book stores of several organizations.

Dr. A. C. Dixon said the greatest menace to  
religion today is the character of education in  
the higher institutions. It is a question of whether  
man came from the beast through the jungle  
or from the hand of God. Modern education  
teaches that Jesus is an Evolution from the  
jungle.

Dr. Mullins gave this information to the paper  
men at the Convention: That 15 million people in  
America read perverse political papers, bolshevistic  
and such like. Of these 14 million, 8 million  
read no other kind of paper. There are 450  
papers of this kind, 250 of which are self sup-  
porting.

Virginia gave the largest amount to all South-  
ern Baptist Convention objects in the year just  
closed. The other states come in the following  
order: Kentucky, Texas, North Carolina, Georgia,  
South Carolina, Tennessee, Mississippi, Alabama,  
Missouri, Arkansas, Oklahoma, Florida, Louisiana,  
Maryland, Illinois and New Mexico.

There was both uneasiness and satisfaction in  
the congregation when Dr. A. C. Dixon spoke on  
Foreign Missions. He insisted that no man  
should be sent out as a Missionary who did not

accept the Bible as the word of God, from cover  
to cover, and that no young man should be sent  
out from a school where there is a single mem-  
ber of the faculty who does not fully accept the  
Bible as God's word.

Dr. Love said that the editors of our papers are  
the real leaders of Southern Baptists. No good  
cause has ever succeeded but by them. And every  
time damage to the denominational work has been  
done it has been caused by the religious papers.

Dr. Scarborough told of his call to the ministry  
while a law student at Yale University. At last  
after fighting against it for three months, he  
heard the voice of the rich man in hell begging  
for some one to be sent to his brothers and he  
yielded. From that time for 25 years he has been  
looking for those lost brothers and leading them  
to Christ. It is the call of the lost that is being  
voiced in this campaign.

The Committee on the next Campaign recom-  
mends that Southern Baptists undertake to raise  
\$7,500,000.00 in the year 1925 for all south-wide  
objects. This does not include the amounts to  
be raised and used within each state, but the  
south-wide objects alone. Of this amount they  
recommend that 45 per cent be given to Foreign  
Missions; 23 per cent to Home Missions; 20 per  
cent to Christian Education, and 12 per cent to  
Ministerial Relief.

Dr. Mullins' subject in his presidential address  
was, "The Mission of the Convention", which he  
expressed in four statements carefully elaborated.  
First, it is the organized expression of the major  
motive of the gospel, the great commission.  
Second, it is the demonstration to the religious  
world of the efficiency of religious democracy on  
the grandest scale. Third, it is the demon-  
stration of the relation of cause and effect in a ra-  
tionalistic age. Fourth, it is a demonstration of  
the power of sacrifice of a great people to accom-  
plish a great end.

Governor Clifford Walker of Georgia, reported  
as chairman of a standing committee on perfecting  
titles and charters of south-wide institutions  
so as to put the ownership of them into the hands  
of the Southern Baptist convention. The report  
showed that their work had been effective except  
in the case of the Southern Baptist Theological  
Seminary at Louisville, Ky. In regard to the  
Seminary the committee recommended such char-  
ter changes in this institution as will put the title  
in the Convention and permit the election of trus-  
tees by the Convention and not leave the board  
to be self perpetuating. He urged that the self  
perpetuating plan is not democratic and Bap-  
tistic. Dr. Mullins expressed his belief that the  
present arrangement sufficiently safeguarded the  
ownership of the Seminary, but is willing for  
any necessary and desirable changes to keep the  
Seminary in closest relationship with the Con-  
vention.

When Jesus said, "Resist not evil", he was  
giving direction for individual conduct, and not  
promulgating a law for the government of a  
state or a nation. He did not mean that officers  
of the law, or society through properly consti-  
tuted authority should not punish criminals.  
Common sense, and a sense of justice, demand  
that the man who violates the laws of the state  
should pay the penalty. Jails are a necessity to  
the protection of the innocent and defenseless.  
If this is true in a state or a nation, it is also  
true among nations in their dealings with one  
another. A lawless nation, one which ignores  
the rights of other nations, must be held in check  
and punished if it violates international justice.  
Those who talk against war would do well to  
remember these things. To refuse to go to war  
under any condition whatsoever, is to turn the  
weak and helpless and righteous over to the cru-  
elty of criminal nations.

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(Continued from page 1)  
James was read and prayer was led by Dr. Mc-  
Parish.

Dr. J. J. Taylor, of Alabama, introduced a motion to appoint a committee, of which the President shall be chairman, to present at the next meeting of the Convention a paper setting forth the Christian teaching as to war. The motion was referred to the Committee on Resolutions.

The different committees of the Convention were appointed in a report of the Committee on Committees as presented by Dr. W. W. Landrum, the chairman of the committee.

By order of the Convention the matter of the legal status of the Boards was called up in order to hear Hon. Clifford Walker, the Governor of Georgia, who is a member of the committee appointed at the last Convention to look into the matter, he having to leave the city. After a reading of the report of the committee and discussion of the same by Governor Walker and others, definite action on the report was deferred.

The matter of the Negro Theological Seminary was presented by Dr. O. L. Hailey, who introduced Sutton E. Griggs (colored) of Memphis, Tenn., who discussed the work of training negro preachers in an interesting and intelligent way.

Dr. B. H. DeMent, President of the Baptist Bible Institute, introduced Dr. R. G. Lee, of New Orleans, who read the report of the Institute. Dr. Lee in speaking of the report quoted Dr. Gambrell as saying that the greatest achievement among Southern Baptists is the Baptist Bible Institute and said if Dr. Gambrell could see the progress that has been made since his going he would not in the least change his utterance.

The report of the Southwestern Baptist Theological Seminary was read by Dr. L. R. Scarborough. The Seminary was tendered to the Convention a year ago and was accepted at this session. The Seminary has in buildings, land, equipment and endowment, total assets in the sum of \$1,631,352.00, of which \$466,137.00 is in endowment. In addition to a campus of 30 acres the Seminary owns 250 acres adjoining the campus in the suburbs of Fort Worth, Texas.

The session of the Seminary closing has been a very prosperous one. From the 75 Million Campaign the Seminary has received \$672,299.50. The report of the committee appointed by the last Convention to arrange all details in taking over the Seminary by the Convention was read by Dr. W. W. Hamilton, which together with the report of Dr. Scarborough was adopted.

Dr. Z. T. Cody of South Carolina was introduced by Dr. E. Y. Mullins, who read the report of the Southern Baptist Theological Seminary. The report set forth in detail the plan of the Board of Trustees to erect the new buildings in the suburbs of Louisville, Ky., into which the Seminary will be moved from the buildings now occupied in the heart of the city, as soon as the new buildings are ready for occupancy. An earnest plea to the Convention was made to provide funds necessary to complete the buildings. The new Norton Hall is already under construction, the estimated cost of which is \$750,000.00. The amount received from the General Boards for building fund is \$78,571.43. The Convention is asked, in some way, to set itself to the task of providing one million dollars for the needed buildings at the Seminary, which was done by the adoption of the report and its recommendations.

#### Second Day—Afternoon Session

In conducting the devotional service of this session, Brother J. D. Freeman of Tennessee brought a brief message from 1 John 5:4, emphasizing that the great need at this time is more faith.

The privileges of the Convention were extended to Mr. F. S. McBride of Chicago, the recently elected superintendent of the National Anti-Saloon League, who addressed the Convention in the interest of Prohibition.

#### Laymen's Work

The consideration of the work among the laymen was opened with an extensive report read by J. T. Henderson, the general secretary. Broth-

## THE BAPTIST RECORD

er W. R. Rigill, Gadsden, Ala., in speaking to the report took the pastors to task for neglecting the drawing out and developing their laymen. Mr. J. H. Anderson, Knoxville, Tenn., took for his text Mal. 3:10 and cited a number of examples which proves that the text is literally true. A number of voluntary speeches were made by other laymen present and this proved a high point in the Convention.

#### Foreign Missions

Regarding the subject of Foreign Missions as one of the most important that will come before the Convention, the consideration of it was opened with prayer led by Dr. A. C. Dixon. Dr. J. F. Love read only extracts of the lengthy, comprehensive report, which had been printed in pamphlet form and distributed among the messengers, but urged that the report be read in full by the messengers. The report showed that notwithstanding less than 50 per cent of the amount pledged to Foreign Missions in the 75 Million Campaign has been paid, the blessings of God have rested upon the work in a marvelous way. As evidence of this, the following gains in 1924 over that of 1919 may be noted: In new missionaries, 216; in native workers, 1,867; in new churches organized, 590; in new members, 62,213; in self supporting churches, 165; in contributions on the Foreign Fields, \$271,296; in baptisms, 7,221. There have been 47,190 baptisms on the Foreign Fields since the Campaign started, which does not include Russia.

The Board now occupies 17 foreign fields in which there are 1,095 Baptist Churches with a combined membership of 111,872. This represents one twenty-seventh as many churches as there are in the Southern Baptist Convention and one-thirtieth as many members as the home churches have. The per capita gifts of the church members on the foreign field is \$4.00, whereas in the homeland it is \$10.00.

Dr. Love was very emphatic in his suggestion as to the plan of the Convention to take care of the work of the Foreign Mission Board in view of the falling off in contributions. He declared that one of two things must be done. The pledges to the Campaign must be paid and thus the means furnished or many of the missionaries will have to be called home and the work greatly impaired for lack of equipment.

A decision will be reached at the evening session.

#### Second Day—Evening Session

The worship of the opening of this session was conducted by Pastor John A. Davison of Columbus, Ga. An exposition of the 3rd chapter of Proverbs was given, after which Dr. A. U. Boone of Memphis led in prayer.

After a few items of miscellaneous business was disposed of, the consideration of the Foreign Mission report, which was left open at the afternoon session, was resumed.

After a lengthy discussion the report was adopted including the recommendations which are offered as a means of providing the deficit in the Board's funds. Among these recommendations are: (1) To discontinue the loan of the Board's funds to other seminaries; (2) To take definite steps to replace amounts already loaned; and (3) To give Foreign Missions a larger place in the future plans of the Convention.

#### Third Day—Morning Session

A very interesting, instructive and inspiring feature of the opening exercises of this session was a demonstration of a Junior Program rendered by the junior department of the First Baptist Church, Vienna, Ga., under the direction of Mrs. J. J. Heard, superintendent. After a song and prayer the work of the Convention was begun.

In the discussion of Foreign Missions in the evening session, a deplorable condition in Roumania was depicted by those who recently visited the Balkan states. The Baptists there are being sorely persecuted. Dr. W. J. McGlothlin, South Carolina, at this session introduced a resolution expressing sympathy for this persecuted people and recommended that the Convention take steps to stop this persecution, if it can be done, and to give the people in these states religious

liberty. The resolutions were referred to the Committee on Resolutions, but was later passed by the Convention.

The report of the Interboard Commission was presented by Mr. F. H. Leavell, the Secretary of the Commission. The report was adopted without discussion owing to the congested program of the Convention.

The Sunday School Board's report was read by Brother J. E. Hampton, of Kentucky. Several items in the report should be of interest to the readers of the Baptist Record. The total receipts of the Board during the past year amount to \$1,421,903.06. The property of the Board at Nashville, together with secured loans is valued at \$850,468.76. The Sunday Schools of the South now number 20,601 with a membership of 2,381,717. There are 6,400 Baptist Churches in the South without Sunday Schools. There are now 15,794 B. Y. P. U.'s reported, a gain of 2,186 during the year. These unions have a membership of 495,144. There were 64,415 teacher training awards during the past year. Pastor H. L. Grice of Georgia was the only one who spoke to the report who emphasized the new work of the Board, that of Vocational Training.

The consideration of the report of the Committee on Future Program had been set as a special order of this session. The committee recommended that the work of the coming year, as it relates to all Southwide objects, be launched upon a basis of \$7,500,000.00, the same to be allocated as follows:

For Foreign Missions	47%
For Home Missions	20%
For Christian Education	20%
For Ministerial Relief and Annuities	10%
For New Orleans Hospital	3%
<b>Total</b>	<b>100%</b>

It was recommended that an every member canvass in every church be made from November 30th to December 7th, 1924, for subscriptions to cover all denominational needs for 1925. The State Boards will recommend an amount necessary to take care of the State work in addition to that for Southwide causes, which will be included in the every member canvass.

A number of states have already fixed their objectives including Mississippi. Three states have taken no action. The sum total of the states which have already fixed an objective is \$8,938,000.00 for outside causes, from which it will be seen the committee is acting conservatively in fixing the 1925 objective at \$7,500,000.00. Mississippi's objective for all causes is \$700,000.00.

#### Third Day—Afternoon Session

After the usual devotional service the work of the Convention was resumed. The report on Hospital work was presented by Dr. L. J. Bristol of Alabama. Considering that Southern Baptists have been doing hospital work only a few years, the achievements in this new field of religious activity is little short of marvelous. God's favor has been upon us in this undertaking. There are now in actual operation under Baptist control 23 hospitals in 14 Southern states. These hospitals have an aggregate bed capacity of 2,756 and during the past year they cared for 53,317 patients. Mr. A. E. Jennings of Memphis, stirred the Convention with a history of the Tri-State Hospital which he has supported so loyally.

#### Home Missions

In the consideration of the Home Mission work Dr. B. D. Gray reviewed the summary of the work directing attention to some of the outstanding features of and achievements in the work. Dr. Geo. W. Truett read the report of the Committee on Review of the report of the Board. The general work of the Home Mission Board consists in (1) Co-operative Missions, (2) Evangelism and Enlistment, (3) Mountain Mission Schools, (4) Mission work among the Foreigners, Indians, and Negroes, (5) Cuba and Panama, (6) Church Extension, (7) Work among Jews, Deaf Mutes, Sol-

(Continued on page 12)

## THE MISSION OF THE SOUTHERN BAPTIST CONVENTION

By President E. Y. Mullins, Atlanta, Ga.  
May 14, 1924

It is a good time to consider the mission of the Southern Baptist Convention. In the Seventy-five Million Campaign we have made great gains. Among them are the following: First, a new sense of unity. Second, a new sense of power. Some one says the most depressing expression in the English language is the phrase "I cannot" and the most inspiring the phrase "I can". We have learned the meaning, in a measure, of both. But the new sense of power has come, beyond all question. Third, a new position of influence in the world. We have challenged the attention of mankind by a sublime undertaking, a heroic venture, a challenging and daring committal of faith. Fourth, we have achieved a new world vision. We have been like "some watcher of the skies, when a new planet swims into his ken." We have come also to a new epoch in the organized expression of our life, and this has brought new and complex problems to be patiently solved.

1. The mission of the Southern Baptist Convention can be defined best in the light of the spiritual need which gave it birth and which it was designed to meet. In 1814 in Philadelphia, under the stimulus of the thrilling appeal of Luther Rice for missions, twenty-six ministers and seven laymen from eleven states and the District of Columbia formed the old Triennial Convention. In 1845, in Augusta, Ga., 310 messengers from Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia organized the Southern Baptist Convention. Thus the Convention was the lineal successor of the first general national Baptist Convention in the United States. It was founded on the missionary motive. It established two boards, one for foreign and the other for domestic missions. It sent out an appeal "to the brethren in the United States, to the congregations connected with the respective churches, and to all candid men." As thus organized and as thus spiritually impelled, this Convention has had a great history. Its mission today, as it confronts its present and future tasks, may be expressed in five propositions.

First, the mission of the Southern Baptist Convention is to be the organized embodiment of the major motive of the Gospel for the largest single group of Baptists on earth. That motive is expressed in the Great Commission of our Master: to preach the Gospel to every creature and teach the principles of the Kingdom which the Gospel brings to pass on earth. That motive is re-stated in the preamble of the constitution of this body as "the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." The design is further stated to be "to promote foreign and domestic missions and other important objects connected with the Redeemer's Kingdom." Thus it appears that the Convention is threefold in its function: first to elicit, or draw forth or develop the energies of the denomination; second, to combine these energies in a unified plan to accomplish a given object. Third, to direct these energies toward their proper ends by the joint wisdom of a vast constituency. So also is this Convention three-fold in its scope. It is Southwide in its constituency. It is Kingdom-wide in its agencies and methods, and it is world-wide in its vision.

In the second place, the mission of this body is to be the demonstration of the success of religious democracy on the largest scale known in Christian history. I use the phrase religious democracy in the Baptist sense. The meaning is derived from the democracy of the local church. It is expressed in the one word self-determination, or autonomy. We may profitably contrast our system with Presbyterianism. If the Southern Baptist Convention were a general assembly; if state conventions were synods; if district associations were presbyteries; and if local commit-

tees were sessions, we would have a simple solution of our problems. These graded courts could hand up or hand down decisions to be finally adjudicated by the highest court. But in Baptist life no authority ever passes over from one organization to control another. With us everything is voluntary. Baptist bodies may advise, they may confer, they may petition, they may admonish, they may entreat. If they are incurably dissatisfied with the work of an affiliated Baptist body, they may, of course, withdraw and set up house-keeping for themselves. But so long as they undertake to co-operate for common ends each respects the rights, duties, and functions of the other. Where there is overlapping of work, mutual self-limitation is the only solution and means of avoiding friction. My profound conviction is that this Convention should take action looking to conferences with representatives of state conventions with the view of defining their mutual relations and co-operative activities. State conventions or boards are now collecting agencies for the Southern Baptist Convention. This is a custom which has grown up, and not a provision of our constitution. This custom is useful and at the same time dangerous. It is useful because of the compactness of state organizations and closeness of contact with the churches. It is dangerous because the importunity and pressure of state interests by reason of nearness to the money-raising agency tend to crowd out southwide interests. It is dangerous also because the state agency, being human, tends to confound the collecting function with the governing function. Collecting money is not the same as giving it. Givers of money are the directors of their gifts. Stewardship and responsibility go together. Givers to the objects of the Southern Baptist Convention are the true directors of their own gifts through their own agency, the Convention itself.

We must preserve the autonomy of the Southern Baptist Convention. There is no price big enough to justify the sale of our right to govern ourselves and direct our own affairs, and allocate our own funds. This Convention is the brain with which Southern Baptists as a whole think their problems through; it is the voice with which they utter their message; and it is the arm of power with which they act. We have made mistakes. Let us correct them. We have become confused at some points in our thinking. Let us clarify our thinking and definitions. But let us steadfastly maintain our Baptist ideals and principles.

3. In the third place, the mission of this Convention is to be the expression, on a great scale, of the New Testament principle of Christian unity. Christian unity is not the mechanical coherence of the particles in a block of granite. It is the free and spontaneous unity of the separate drops of water that constitute a wave of the sea. The power of the wave is tremendous, depending on the rotary motion of the separate drops, the elevation of the center of gravity above the level of the sea, and the impelling power of the wind. Spiritually expressed, in terms of Baptist unity, this means the energy of the individual, the moral elevation of the common life, and the impelling power of the Holy Spirit.

Three forms of so-called Christian unity we repudiate: First, Christian unity through indifference—a sort of Mother Hubbard principle that includes contradictory types of doctrine and irreconcilable systems of thought and life. We reject Christian unity through surrender to a historic episcopate, so-called, and we reject Christian unity through submission to the authority of the pope.

4. Fourth, the mission of this Convention is to interpret and demonstrate to an age of modernism the true relation between spiritual cause and effect. You cannot water down the missionary motive and accomplish the missionary sin. Christ's deity and his atonement and his resurrection from the dead are the dynamic forces behind the missionary enterprise. Christianizing the social order is good. Uplift movements are good. But the power of all is in the supernaturalism of the Gospel. It is God's power ener-

gizing through the preaching of Christ by the Holy Spirit. You can never get the Christian effects without the Christian causes. Alice in Wonderland saw a cat with a grin. The cat slowly faded away and only the grin remained. This was in Wonderland, not real life. You may have a face without a grin, but not a grin without a face. You cannot get the Christian effects without the Christian causes.

Once a rationalist drew up a new scheme of religion to take the place of evangelical Christianity. It was very simple and easy to understand. It left out all the supernatural and all the mysteries of the gospel and all the difficulties. It would seem to be ideal for men to accept, but it proved a complete failure. Nobody wanted it. The rationalist, in a conversation with Talleyrand, expressed his discouragement at the failure of his new religion, and asked Talleyrand for a suggestion as to the cause. Talleyrand, who was exceedingly shrewd, replied that it was difficult to explain. Said he, "It is not easy to start a new and successful religion, but there is one sure method of doing it." "What is that?" his friend inquired. Talleyrand replied, "Be crucified, rise again from the dead on the third day." He was touching the heart of the matter when he made this reply. It is the power of sacrifice and the power of the divine life that can make religion successful.

5. Finally, the mission of the Southern Baptist Convention is to demonstrate on a great scale the power of sacrifice on the part of a great people for a great end. The Seventy-five Million Campaign is our crucial test. We are at the parting of the ways. The next six months will tell the story. Baptists may rise to undreamed of heights of influence and power if they will pay their pledges and reach our objective in the Campaign, or they may fail and lose a great opportunity for enlarged influence on earth.

Some time ago I seemed to myself to have a vision. I saw a historian a thousand years from now, writing the history of the early twentieth century, and I wondered what he would write about the Baptists. He was studying world conditions. He saw the rise of something new in the religious life of the world—a phenomenon of marvelous significance. For the first time in history a group of three or four millions of religious democrats took a monumental task. Without a priest to command them, without a bishop to lord it over them, without a pope to prescribe teachings to them, but under the spontaneous impulse of a free religious life, they combined forces to raise \$75,000,000.00 for the Kingdom of God.

This is as far as I got in my vision, except that the historian went on to say that this undertaking, if successful, would give this religious democracy such a position of influence and power in molding civilization as had never been known before by any religious body.

I am wondering today what the historian will write. Will he say the opportunity was lost, the seventy-five million movement did not succeed, or succeeded only partially? Or will he say that this free people carried out their great program, raised the funds, reinforced their work, struck out in the life of mankind with new power, brought down from heaven new tides of life and blessing, and now for a thousand years, the historian might write, they have been molding and shaping the social and civic and political life of mankind.

We are at a great hour. In 1919 I made the first address on this platform on the \$75,000,000.00 Campaign. I shall never forget that evening and the high tide of enthusiasm. It seemed to me, as I spoke, that the great men of the past were onlookers. I thought of Boyce, and Broadus, and Tupper, and Poindexter, and Tichenor, and Jeter, and Furman, and the other great missionary leaders of the past, and I wondered if they could hear and see what we were undertaking.

Again today, somehow the spirits of these great men seem to be very near. Yea, perhaps angels are hovering near to see what this great body will do at its 1924 meeting. May God give us the spirit of sacrifice. May He put into our

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hearts a new purpose, and may we gather up in the remaining months of this Campaign all the energies in our power and go forth to a great victory.

## PROGRAM OF THE EVANGELISTIC INSTITUTE TO BE HELD AT CLINTON, JUNE FIRST TO FIFTH INCLUSIVE

9:30 A. M.—Song and Devotional Service conducted by Dr. E. O. Sellers of New Orleans.

10:00 A. M.—Bible Lecture by Dr. W. O. Carver of the Southern Baptist Theological Seminary, Louisville, Kentucky.

11:00 A. M.—Address by Dr. J. B. Tidwell, teacher of Bible in Baylor University, Waco, Texas.

4:00 P. M.—Round-Table discussion for pastors. The subjects are:

- (1) Stewardship—Leader to be supplied.
- (2) Evangelism—Leader to be supplied.
- (3) The Finished Product of the Campaign—Leader to be supplied.

(4) The Forward Movement—Rev. J. C. Richardson.

7:00 P. M.—Sunset Service with speakers as follows:

Monday—Speaker to be supplied.  
Tuesday—Rev. Gaston W. Duncan.  
Wednesday—Rev. George F. Austin.  
Thursday—Rev. S. G. Pope.  
7:30 P. M.—Devotional led by Dr. E. O. Sellers.  
7:45 P. M.—Dr. W. O. Carver.  
8:45 P. M.—Dr. J. B. Tidwell.

The State Board and the College will pay the board of the preachers who attend the Institute.

## GRADUATING CLASS OF M. W. C. 1923-24

### Officers

Minnie J. Pack, President.  
Kate Fulton, Vice-President.  
Bonniwell Taylor Andrews, Secretary and Treasurer.

### Literary Degrees

Allen, Myrtis Victoria, B.A.—Hazlehurst, Miss.  
Andrews, Bonniwell Taylor, B.A.—Raymond, Miss.  
Armstrong, Vivian Vee, B.A.—Rockport, Miss.  
Boyd, Wessie Kay, B.A.—Clinton, Ill.  
Bardin, Ersle Merle, B.A.—Flora, Miss.  
Bell, Gladys Beatrice, B.A.—Pocahontas, Miss.  
Byrd, Juanita Carolyn, B.A.—Mt. Olive, Miss.  
Brister, Mabel Virginia, B.A.—Bogue Chitto, Miss.  
Coody, Annie Lee, B.A.—Phoenix, Miss.  
Cockerham, Wilma Lee, B.A.—Terry, Miss.  
Carruth, Mae Elizabeth, B.A.—Summit, Miss.  
Caperton, Ruby Webb, B.A.—Philadelphia, Miss.  
Chandler, Lorena Cascile, B.A.—Braxton, Miss.  
Carmichael, Pearl Estel, B.A.—Braxton, Miss.  
Crutcher, Jenora Judson, B.A.—New Orleans, Louisiana.  
Cannon, Eva Nell, B.A.—McComb, Miss.  
Cross, Martha Elizabeth, B.A.—Enterprise, Miss.  
Dampeer, Ada Virginia, B.A.—New Hebron, Miss.  
Edwards, Estell Jewel, B.A.—Laurel, Miss.  
Fryer, Alice Lee, B.A.—Lexington, Miss.  
Fulton, Kate, B.A.—Louisville, Miss.  
Gray, Mildred Winona, B.A.—Hattiesburg, Miss.  
Griffis, Mayme Lillian, B.A.—Beaumont, Miss.  
Hamrick, Ruby Dearing, B.A.—Hickory, Miss.  
Hemeter, Emily Marie, B.A.—Hattiesburg, Miss.  
Morris, Ethel Mae, B.A.—Shubuta, Miss.  
Moorehead, Eloise, B.A.—Indianola, Miss.  
Magee, Mary Maude, B.A.—Prentiss, Miss.  
Morgan, Olin Valeria, B.A.—Duncan, Miss.  
McLemore, Laura Mahala, B.A.—Hazlehurst, Miss.  
Lewis, Freda, B.A.—New Orleans, La.  
Odom, Tiny Bell, B.A.—Starr, Miss.  
Phillips, Sama, B.A.—Charleston, Miss.  
Pack, Minnie J., B.A.—Laurel, Miss.  
Quick, Amy, B.A.—Collins, Miss.  
Sanders, Kathleen, B.A.—Hattiesburg, Miss.

Stucky, Eula Mae, B.A.—Goss, Miss.  
Story, Mar yEmily, B.A.—Laurel, Miss.  
Williamson, Inez, B.A.—Collins, Miss.  
Berry, Annie Laura, B.S. (in Home Science), New Hebron, Miss.

### Art Diploma

Edwards, Gladys Mina—Clinton, Miss.

### Art Certificate

Holleman, Corinne—Wiggins, Miss.

Warner, Edith—Angie, La.

### Piano Diploma

Denson, Noby Ruth—Bay Springs, Miss.

Frazier, Eva Jenneta—Ackerman, Miss.

McLemore, Laura Mahala—Hazlehurst, Miss.

### Piano Certificate

Brister, Mabel Virginia—Bogue Chitto, Miss.

Sanders, Kathleen—Hattiesburg, Miss.

### Speech Arts Diploma

Cannon, Eva Nell—McComb, Miss.

Hammock, Sudie Marguerita—Hattiesburg, Miss.

Morris, Ethel Mae—Shubuta, Miss.

Pinson, Ruth—Ackerman, Miss.

Walton, Minnie—Vardaman, Miss.

### Home Economics Diploma

Sarphie, Odell M.—Hattiesburg, Miss.

### Home Economics Certificate

Andrews, Bonniwell Taylor—Raymond, Miss.

Bell, Gladys Beatrice—Pocahontas, Miss.

Bardin, Ersle Merle—Flora, Miss.

Carruth, Mae Elizabeth—Summit, Miss.

Caperton, Ruby Webb—Philadelphia, Miss.

Magee, Mary Maud—Prentiss, Miss.

Morgan, Olin Valeria—Duncan, Miss.

## RUSSIAN BAPTISTS AND MILITARY SERVICE

By Dr. J. H. Rushbrooke, M.A.

The Council of the All-Russian Baptist Union has published through the "Investia" of March 11th a message "to all the Baptist brotherhood" in the S. S. S. R. The paragraphs referring to the question which has led to sharp collision between the Government and a section of the Baptists are thus rendered in a translation forwarded to me:

"The discussion that developed in the Convention concerning the attitude of Baptists toward military service and the State showed that many of our brethren had taken wrong point of view, and they go to extremes to which Baptists cannot reconcile themselves. Baptists recognize the State and the authorities on the basis of the word of God, and they consider it their obligation to fulfill all State duties, including military ones. Such is the opinion (as it was expressed in the last Convention) of our whole A. R. B. U. as an organization, and such is the view of the Baptist World Alliance.

"There follows the question of how to fulfill military duty? Here begins the domain of strictly personal views, which depend upon the degree of the spiritual growth of each brother. It is impossible to fix the way of fulfillment of the same by the decision of a Church or Convention. Baptists count themselves sons of freedom. Their entrance into the churches is a personal voluntary action, and they agree together to accept and follow the doctrines, which are inseparable from the matter of salvation, namely: concerning regeneration, redemption, etc. The matter of the ways of fulfillment of military duty is not a dogmatic one, and each Baptist can hold his own opinion in regard to this matter.

"Therefore no Baptist organization can or must forbid its members to go into the army.

"As to the effort which may be noted among our brethren to secure the recognition on the part of the Government of the right of Baptists to exemption from military service, the Council finds it necessary to point out that such a privilege would be an open injustice in the eyes of the remainder of the population, and therefore it would inspire the greatest enmity towards the members of our church. Besides, it would create a very great danger for us, because true Baptists would be lost in the flood of insincere people coming to us with selfish and hidden purposes.

Therefore, we must acknowledge that the Government acts rightly when in regard to the military question, it tests on the basis of laws everyone who calls himself a Baptist, permitting them to fulfill the military duty according to their conscience, on the basis of the State decrees and existing laws of the Republic.

"In regard to the remainder may the Lord of peace and order make us wise, in order that we might shine as stars in the midst of this world and may He deliver us from evil and disorderly people, who wish to come into our midst.

"(Signed) Your brethren in God, Council of the A. R. B. U.; Chairman of the Collegium, P. V. Pavlov; members of the Collegium, M. D. Timoshenko, P. V. Ivanov-Klishnikov; members of the Council, V. G. Pavlov, A. D. Pravoverov, V. P. Stepanov, V. V. Skladin, I. K. Viasovsky, A. P. Kostukov, S. V. Beulousov, A. P. Panteleev, A. M. Goliacy, Pediash, P. K. Mordvin, D. P. Stepin, P. E. Kaplenko, I. A. Goliaev (with addition of the particular opinion). This was joined by Arkady Alekhin, Presidium of the Caucasus department of the A. R. B. U. in person of Sumin, Sapochnikov and Naumov, chairman of the Tzaritsin district—M. Dementiev, T. I. Restzov.

"Secretary—V. M. B. Gornik.

"Moscow, March 3rd, 1924."

It will be remembered that in December last, at the time of the Conference of the All-Russian Baptist Union about 12 Baptists were arrested on the ground of utterances which the police regarded as antagonistic to the law regarding military service. Four have been released, but during the present month sentences have been passed upon eight others. Three are condemned to three years detention in a concentration camp; three are banished to Turkestan for a similar period; milder sentences are passed on the other two.

It is earnestly to be hoped, now that the organized Baptists of Russia have apparently ranged themselves with the Evangelical Christians in accepting the Government's demands, that the State Administration may within a short time be able to announce a remission of the penalties imposed. Among those arrested and sentenced are Mr. Timoshenko of Moscow and Mr. Shiloff of Leningrad. The former of these is a member of the Union Council, as was also the latter until the Conference of December last.

The largest Baptist Church in Chicago is composed of 10,000 Negroes. It is a safe guess that 9,000 of them are dead heads. This is not because they are Negroes, but because no church of 10,000 members can develop or use its membership. Right here we are minded to say that it is quite probable that no church of 1,000 members is doing its duty by the members or the world. It is nothing to boast of that a church has a thousand members. If they were divided up into smaller units they would do far more good. Our W. M. U.'s and B. Y. P. U.'s and Sunday Schools have learned that if they are to do their best work, they must be divided into small circles, sections or classes. No class in school can do its best work if there are thirty or more people in it. The craze for bigness is doing our churches much harm.

Dr. McDaniel was elected president on the first ballot in which were the names of two other men who are of the excellent in the earth, Dr. Z. T. Cody and Dr. J. D. Mell. Dr. Mullins as the retiring president turned over to the new president a gavel brought from the Holy Land fifty years ago by Dr. John A. Broadus and presented to Dr. James A. Boyce, at that time president of the Southern Baptist Convention.

Mississippi was entitled to 756 messengers to the Convention on the financial basis, and about seventy or more others directly representing the district associations. We lacked something of having this number.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton

MRS. R. L. BUNYARD, 1st Vice-President, Madison  
MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw  
MRS. C. LONGEST, 3rd Vice-President, University  
MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville  
MRS. JAMES CHAMPLIN, 5th Vice-President, Hattiesburg  
MRS. JENNIE WATT, 6th Vice-President, Columbia

MRS. R. L. COVINGTON, 1st District, Hazlehurst  
MRS. H. T. MARTIN, 2nd District, Indiana

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian  
MRS. H. J. RAY, Mission Study Leader, Grenada  
MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
MRS. R. B. GUNTER, Stewardship Leader, Jackson  
MISS M. M. LACKEY, Editor W. M. U. Page, Jackson  
MISS M. M. LACKEY, Treasurer, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

MRS. WM. B. JONES, 3rd District, Baldwyn  
MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel  
MRS. E. W. HEWITT, 6th District, Summit

### Address of W. M. U. President, Mrs. W. C. James "The Challenge of the Heights"

In addressing you in 1919, that memorable year when the Baptist 75 Million Campaign was launched here in Atlanta, I called your attention to the fact that in every enterprise there are three fundamental forces to be reckoned with if success is to attend the effort. The three forces of which I spoke were the compelling power of devotion to the ideals involved in the enterprise, the tremendous amount of energy released by each individual devoted to the ideals and working in the cause, and the effect the various impacts of society have upon the individual contributing in no small degree to his attitude toward any cause in which he or she may have enlisted. At that time we considered these forces in connection with the ideals and aims of the Woman's Missionary Union to ascertain whether or not we were recognizing these forces and seeking to make the most of them. I think those who know our Union can but admit that we are working in such a way as to bring all these forces into play.

Today, however, we shall think of these forces in connection with the Baptist 75 Million Campaign for the past five years and for the eight months before us.

When we gathered together in Washington in what we were pleased to call our Victory Convention we rejoiced because we had truly had a victorious year. All three forces to which I have just referred had been seized upon and used mightily in this great movement. From July, 1919,—the time when the Campaign plans began to take definite shape—through December of that same year there was a devotion to the cause of Christ on the part of Southern Baptists that was unprecedented in our history. These six months have been regarded by many as the greatest six months in Southern Baptist history. The vitalizing influence of an achievement in some degree worthy of the God we worship and the ideals of our faith had gripped us and we were girded for big things. Each individual who had any part in the work of those six months seemed compelled by his or her devotion to the great enterprise and that for which it stood to give self and money without reserve. The people prayed as they worked, the consequence being that the power of God seemed to have been released and each individual seemed to have become a channel through which that power flowed out to influence others and enlist them likewise. At that time every impact of society was favorable to such a movement. The country was prosperous beyond our fondest dreams. The spirit of altruism reigned. The people were joyous, they were hilarious, because they had rendered a service to the world and were ready for other crusades. Southern Baptists shared in this spirit and were not slow to respond to the call of the hour. You know the story of those six months as well as I. You know how people consecrated themselves anew unto the Lord, you know how many manifested their belief in the power of prayer, how many got a vision as never before of what it means to be a "faithful steward". You know how that instead of pledging \$75,000,000 our people pledged more than \$90,000,000, how that our own W. M. U. pledge instead of being \$15,000,000 amounted to approximately \$22,000,000. And we will never forget how

during the first four months of 1920 the money came in like a golden stream.

We had undertaken great things for the God we loved, we had expected great things from God for the causes we espoused and we had not been disappointed. No wonder that we rejoiced and felt that we were standing on the very top of the mountain of a great achievement.

But to the far-visioned who stood on this mountain top the fact was recognized that instead of having reached the highest eminence of our endeavor we had but left the foothills and started to explore a mountain range with peak after peak rising higher than its neighbor and which must be scaled ere the topmost peak should be reached. To the clear-visioned there were valleys between—valleys in which there would be obstacles to overcome, pitfalls to be avoided, new trails to blaze and steep paths to ascend with briars and thorns of criticism and opposition to encounter. They saw that many failing to look up would be overcome by the handicaps in an atmosphere that would not always be of that rare quality that contributes to the energy for continuous and vigorous effort. They likewise saw that recruits must be enlisted and trained.

But to those whose minds were stayed on Him—and among this number were great hosts of our women—there would ever be the vision of God leading on, exalting the valleys, making low every mountain and hill of difficulty, making the uneven places level and the rough places a plain. All of these recognized that the heights were challenging us to demonstrate the same devotion and courage that had inspired the great movement, and that the same zeal to enlist and develop each individual that helped to promote it during the first year would be absolutely essential through all the years.

The reports of 1921 showed that Southern Baptists, including the Woman's Missionary Union, had gone through one of the valleys of endeavor and had come out on a higher eminence than the one of the year previous. Many souls had been born into the Kingdom, the work everywhere was being enlarged and the sum total of gifts was greater than the year before. But already overhanging clouds had begun to cast their shadows and restlessness was widespread. The atmosphere of our social order was changing, the spirit of service and sacrifice was on the wane, the overwhelming desire for pleasure and luxury had taken possession of many while reverses in fortune were coming to others. The insidious appeal of America for Americans was having its effect, whether consciously or unconsciously, on the minds of many Christian people. It was a significant fact that the appeal of leaders at this time was for an elevation of our spiritual ideals. It seemed imperative that these ideals must be held aloft and loyalty become our slogan if the devotion of the members of our churches was to counteract the influence of far-reaching economic changes and also the change in the attitude of the United States to the outside world. A vision of the King, a vision of the continents must be kept in the foreground. It seemed from the financial record of the two succeeding years that Southern Baptists were losing their vision.

Certain it was that mistakes inevitable in so great an undertaking were seized upon for criti-

cism and opposition and too many unwilling to pay the price necessary for success were beginning to react adversely because of the spirit abroad in the land. Not so with others, however, for God was showing Himself strong in behalf of those whose heart remained perfect toward Him. Thousands upon thousands were being brought into the Kingdom and into our churches both in home and foreign lands, the number of those recognizing their stewardship was increasing, young lives being offered and trained for service and an eagerness for a fuller knowledge of God and of the world and its needs was apparent, particularly so among our women. Zion's hosts were marching on to greater heights each day.

In the years ending in May, 1922 and 1923, we failed to reach the heights in gifts we might have reached and we were inclined to encourage ourselves by looking back to see how far we had climbed in comparison with the years previous to the Campaign rather than up to the heights that were challenging us and that we must reach ere we could unfurl and plant the banner of victory on the topmost peak. But again the spirit of those great six months of 1919 seems to have taken possession of us. Again we are looking up to where we can once more catch a glimpse of the Mount of Victory, the highest peak in the mountain range of achievement in the 75 Million Campaign.

Standing as we are today with our feet on higher ground and our faces toward the light, may I take this opportunity to congratulate you and through you the entire membership of Woman's Missionary Union on the heights you have reached in the past five years? The number of our societies has increased in a marvelous way and the thing that rejoices my heart is the increase in the number of our young people's societies. The percentage of increase in those attaining the Standard of Excellence is variable slowly but surely approaching its limit when all will be standard.

Our progress in mission study has been such that the system of certificates and awards inaugurated in 1918 has become an embarrassing problem—an embarrassment of riches it is true—but a problem because the keeping of records must be simplified and at the same time plans for future study enlarged.

Our personal service work, particularly in the Good Will Centers, has assumed such proportions that like the brethren in the days of 1874 to 1888 some of the brethren of today are wondering what they are going to do with this rising power. Like the brethren of those earlier days we hope they will come to recognize the true worth of this work as the worth of Woman's Missionary Union was recognized by the broadminded, far seeing men of that former day.

Your Executive Committee with all confidence in your ability and willingness did not hesitate to pledge you for \$15,000,000 to be given for the Campaign in five years. Under the inspiration of the hour and out of hearts glowing with devotion to the great cause, the women of our churches and the young people of our W. M. U. organizations pledged more than \$22,000,000.

(Continued)

## B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

### Copiah County B. Y. P. U. Convention

May 4, Hazlehurst Baptist Church.  
Hymn: Near the Cross.

Prayer: Dr. O'Kelly.

In spite of services being held at the various churches in the county a goodly number of unions were represented with spirit and enthusiasm in our B. Y. P. U. work. Reports from the unions present indicate that a large per cent are planning to put on a study course some time during the summer and a standard of excellency is already under consideration in the B. Y. P. U. work. Rev. Woodall Izard, the efficient organizer in this county, rendered valuable assistance along with the good people of Hazlehurst towards making our annual Convention a success.

The morning program was opened with a brief but very inspirational address by Dr. O'Kelly. New officers were elected: Rev. Woodall Izard, President; Mrs. W. Q. Parker, Vice-President; Miss Lola Leonard, Secretary.

Hymn—We'll Work Till Jesus Comes.

Rev. Carl Travis spoke on the subject, "What the B. Y. P. U. Means to Students." This was followed by Hazlehurst Sextette singing O Lord of Hosts.

Dr. D. M. Nelson delivered a most excellent address on The Power of the Individual.

Prayer by J. F. Guynes.

At the conclusion of the morning program, luncheon was enjoyed and the afternoon session opened with singing "Work for the Night is Coming".

The problems we meet in our B. Y. P. U. work was the round table discussion led by Professor Latimer.

Address, "Choosing a Life's Profession", Rev. Carl Travis.

The following were named as district vice-presidents:

Beat 1—Mr. Frank Ainsworth.

Beat 2—Miss Lily Carpenter.

Beat 3—Mr. R. L. Thetford.

Beat 4—Mrs. Lamar Douglass.

Beat 5—Miss Ethel Porter.

The banner for having the largest number of delegates present was given to Zion Hill union.

Banner Committee appointed:

Misses Miller, Leonard and Allred.

Benediction by Dr. D. M. Nelson.

—Reporter.

### District Convention

Dear B. Y. P. U.'s:

As you know, the time for our district B. Y. P. U. Convention is fast approaching and, as Secretary of the 1st District, I welcome you as guests of Magee Union on June 19th and 20th. In this meeting we hope to get a vision through the Triple Eye; that of information, Inspiration, and Incitation; let's know our work, get the enthusiasm and then stir ourselves to actions.

We trust that all who come will

receive such an inspiration and blessing that when he or she returns to his or her respective B. Y. P. U.'s that more interest will be manifested and more work accomplished in the Master's Kingdom than ever before in the history of our B. Y. P. U.

All visitors will be met on the afternoon train of the 19th, and will be carried to homes assigned them. Those who come in cars will be met at the Baptist Church.

Please send me your name as early as you decide to come. Our hearts and homes await you.

"Come thou with us and we will do each other good".

Yours in the Work,  
—J. B. Lockhart, Sec'y.

### LAMBERT—BELEN—DARLING

It is my good fortune to be in the big class that graduates at Mississippi College on May the 26th. After that I expect to make my home at Lambert and serve as pastor at Lambert half time and one fourth time at Belen and Darling respectively. This field is new as a co-operative field, but has promise of becoming a very strong work. Due to the efficient work of Brother J. A. Lee, who is at Tutwiler and Webb now, the people at Lambert were spiritually prepared to nobly shoulder the burden of paying for their church building. The people in the face of the present conditions subscribed very liberally, and in three years we hope to have a splendid building completed, and paid for.

Lambert is one of the best towns in the Delta. The people have a splendid public school and high school housed in a building that speaks well for their civic pride. There are four churches in the town, and as many pastors on the field. We have bright prospects for a very prosperous year in every way. If you want a good home, come our way and share our splendid opportunities.

Fraternally yours,  
—Norman L. Roberts.

### SUMMARY OF REPORT OF THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TEXAS

During the past year the Southwestern Baptist Theological Seminary at Fort Worth, Texas, which was tendered to the Convention a year ago and is now being accepted by the Convention, had an enrollment of 260 ministers, 73 laymen, and 316 women, making a total enrollment for the present session of 649. In addition there have been 960 persons enrolled in the correspondence department. The graduating class this year numbered 132, including 68 men and 54 women, it was reported to the Convention Thursday morning by Dr. L. R. Scarborough, President. The seminary has a faculty of 35, including

14 professors and 21 assistants and instructors.

The seminary has in buildings, land, equipment and endowment total assets in the sum of \$1,631,352, of which \$466,137 is in endowment. The plan includes a men's dormitory, women's dormitory, temporary administration building, heating and water power plant, and 35 residences and apartment houses for the use of the married student. The campus consists of 30 acres and the seminary owns in addition about 250 acres of land adjoining the campus in the suburbs of Fort Worth.

From the 75 Million Campaign the seminary has received so far the sum of \$672,299.50.

In the practical work department of the Seminary there are reported as the result of the efforts of the faculty members, evangelists and students during the year the conduct of 696 revival meetings, delivery of 19,843 sermons and addresses, the witnessing of 11,702 professions of faith, and the addition of 16,607 additions to Baptist churches, of which 10,922 came by baptism. This record includes only the school year and not the vacation period.

Among the pressing needs of the Seminary are a permanent endowment sufficient to guarantee the running expenses, a worthy and permanent administration building, a music building, a building for religious education, a gymnasium, and a students' fund sufficient to care more worthily for a large number of students.

### BAPTIST BIBLE INSTITUTE

Summary of Report to S. B. Convention

During the past year, the sixth of its existence, a total of 251 students, representing 20 states and 6 foreign countries, were enrolled at the Baptist Bible Institute of New Orleans, it was reported to the Southern Baptist Convention Thursday morning by Dr. B. H. DeMent, the president. The enrollment by states was as follows: Alabama 20, Arkansas 3, California 1, Florida 20, Georgia 3, Illinois 10, Kansas 3, Louisiana 52, Maryland 1, Mississippi 58, Kentucky 3, North Carolina 12, Oklahoma 3, South Carolina 26, Texas 10, Tennessee 17, Virginia 4, West Virginia 1, and New York 1.

The Institute began its existence 6 years ago with a student body of 84. It maintains a faculty of 11 professors, 2 assistant professors and several tutors.

The physical plant of the Institute which cost originally, with equipment, about \$400,000, is now worth, for the purposes of the Institute,

twice that amount, it is reported. The property consists of 21 buildings including an administration building, lecture hall, chapel, infirmary, men's dormitory, women's dormitory, apartments or homes for professors and modest quarters for nearly 50 student families. There is also a library building, but this building is wholly inadequate for a library of more than 40,000 volumes.

During the year just closed, a total of 12,893 religious addresses were delivered by members of the faculty and student body, 5,971 professions of faith were witnessed, and 14,727 persons were dealt with by personal workers on the matter of their soul's welfare.

At the recent commencement 32 persons received degrees, 12 awarded diplomas and 12 received certificates as pastors' assistants. The Institute offers student courses leading to degrees in Christian training, missionary training, theological and religious education and music. It also maintains a business department for training pastors' assistants and offers correspondence courses.

In addition to what it will receive from the Loan Fund from the general boards of the Convention this year, the Institute estimates its imperative needs for the year at \$400,310.

### LOGTOWN

On the second Sunday in March it was our privilege to have with us Brother Lightsey, our State Missionary, who brought us an inspiring message at the morning hour.

In the afternoon we drove out three miles to Napoleon Church, where a good hearing was given his message on prayer. At the evening hour we were back at Logtown, greeted by a good crowd. It was previously announced that Brother T. V. Holloman and C. G. Bilbo were to be ordained as deacons. Brother Lightsey preached the sermon and led the examination, with the pastor and deacons joining in the service. It was really a great day. We heartily say, come again Brother Lightsey, as often as you can. We are always glad to have you.

—W. A. Murry, Pastor.

"We are facing the greatest issues which this country ever had to meet—greater than the dangers of the Civil War, greater than the dangers of the European War; because the danger which now confronts us is a breaking-down of the moral tone of the country, disregard of the LAW of man and of God."—Mr. Richard H. Edmunds, Editor, The Manufacturers' Record.

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## SUNDAY SCHOOL LESSON

Sunday, June 1st

By R. A. Venable

**The Babylonian Exile of Judah**  
The lesson Text: 2 Chron. 36: 11-21.

Collateral Reading: 2 Kings, Chapters 21-25; 2 Chron. Chapter 36.

From the days of Josiah the kingdom of Judah moved swiftly on to destruction. The wickedness of his successors to the throne accelerated this movement toward the terrible fate which the corruption of the kings, priests, false prophets, and the people has invited. The wise counsel of the prophets and their messages of warnings from Jehovah, did not arrest nor retard their downward course to ruin. The last of the kings of Judah was Zedekiah the vassal of Nebuchadnezzar, king of Babylon. He was the weakest and most corrupt of them all, and his fate was a fit climax of his character and conduct. His public life was a succession of political blunders, characterized by perfidy and cowardly intrigues. The reign of Zedekiah stands under the same impeachment as that of a number of his predecessors, "And he did that which was evil in sight of Jehovah his God; he humbled not himself before Jeremiah, the prophet, speaking from the mouth of Jehovah." (Ver. 12.) Jeremiah saw nothing left for Zedekiah but to surrender to the Babylonian king. The meager resources of the king were inadequate to a successful resistance. The morale of the people had reached the vanishing point. The abounding corruption of idolatry had destroyed their religious fervor for Jehovah and left them without spiritual strength. Well did the prophet see the futility of an attempt to resist the encroachment of the enemy. Upon the authority of Jehovah, Jeremiah advised surrender but the pride and conceit of Zedekiah were not amenable to reason or revelation. He haughtily turned a deaf ear to the advice of Jehovah's prophet; standing out proudly in his own sufficiency, "He humbled not himself to Jeremiah". This refusal was rebellion against Jehovah.

"And he also rebelled against king Nebuchadnezzar who had made him swear by God; but he stiffened his neck and hardened his heart against turning unto Jehovah the God of Israel." (Ver. 13.) Zedekiah as a vassal had taken an oath of allegiance to Nebuchadnezzar. This relation confirmed by an oath assured him protection against other kings and bound him to pay tribute to the king of Babylon. He broke his oath and rebelled against Nebuchadnezzar and incurred the wrath of Nebuchadnezzar. He hardened his heart and stiffened his neck against turning to Jehovah. His perfidious break with the king of Babylon was not to turn to Jehovah for protection, but to an arm of flesh. But Zedekiah does not stand alone in Jehovah's indictment. "Moreover all the chiefs of the priests and the people trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah, which he had hallowed in Jerusalem." (Ver. 14.) The heads of the twenty

courses of the priests, the high priest and their attendants reinforced by the people are all charged with the grossest and most revolting forms of corruption. Within the sacred precincts of the Lord's house, set apart to his worship and the place of his residence among the people, were carried on all of the abominations of the idolatrous nations. This desecration of Jehovah's house, and the prostitution of its sacred ceremonies of worship to the debasing sensuality of the devotees of idolatry did not hush the warning voice of Jehovah, nor seal the lips of his prophets. "And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending because he had compassion on his people and on his dwelling place." (Ver. 15.) The long suffering of Jehovah, his patient endurance of the wickedness of men, is the expression of his infinite and compassionate love. He loved the seed of Abraham, and the place of his residence among them, the center of his worship and the symbol of his presence, and the conditions of fellowship with them. When the people sank to the lowest level of wickedness, his compassionate solicitude is all the more active, he instructs, warns and rebukes, through his messages, but to no avail. "But they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people and there was no remedy." (Ver. 16.) The warnings of God fell upon ears that were deaf and hearts that were dead. There was no response to God's call. The moral and spiritual appetence of the people had been slain by their rebellious attitude toward the God of Israel. They rebelled, they hated, and then despised the warnings and entreaties of God's prophets. They derided the last message of mercy, and scoffed the prophets who sought to turn them into the path of safety. Every means of rescuing them from the terrible fate which their wickedness invited had been employed. God's last remedy was exhausted and Jehovah abandons them to the hand of the destroyer. Debased in purpose, corrupt in character the mere cadavers of what might have been, they now pass into famine; carnage and death, or servitude. "Therefore, he brought upon them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary and had no compassion upon young men or virgin, old man or hoary headed, he gave them all into his hand." (Ver. 17.) When there was no remedy for their sins, no heed to call of God's mercy, because of the abounding corruption, "Therefore" Jehovah's wrath was aroused, and they were given over to the remorseless Chaldeans, as the instruments of God's anger. For sixteen months the enemy besieged the city. The inhabitants were reduced to dire distress; gaunt famine stalked abroad; men, women, and children cried for bread, while a furious horde of Chaldeans battered down the walls of the proud and wicked city. Through a break in the wall the redhanded column of rapine and murderers with relentless purpose came in furious haste. They

hacked to pieces the young men who sought safety in the temple which they had polluted, they outraged and murdered the virgins of the city and with atrocious cruelty they slaughtered the old and infirm, neither age, position, nor beauty escaped the terrible carnage. Zedekiah escaped the city only to be overtaken and witness the slaughter of his own sons, loss of his eyes and deportation to Babylon. When the thirst for blood was sated, they turned to rapine and destruction. "And all the vessels of the house of God, great and small and the treasures of the house of Jehovah, and the treasures of the king, and of all his princes, all these he brought to Babylon." (Ver. 18.) The spoils of war have always been an incentive of the stronger nation to attack the weaker. The fabulous wealth of the ancient empires they accumulated as freebooters. The kingdom of Babylon affords a conspicuous example. Having strewn the streets of Jerusalem with the dead bodies of her helpless people, they turn to despoil the city of all that was valuable and portable. They began with the house of God. All the vessels, all the instruments of worship in the house of God, they took by right of conquest. They took

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Thursday, May 22, 1924

the house of Je<sup>sh</sup>uah had contributed of the temple, itsings, its columns brass, its carvings picture marble, before the Chaldean king. They pillaged, robed the wealth and as indulgence could was beautiful and places of the princes went to Babylon. The wealth of Jerusalem the royal city of When the work of accomplished they entered destruction of the ruthless soldiery like firebrands they narration, which reasches. "And they of God and break of Jerusalem and places thereof with

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fire, and destroyed all the goodly vessels thereof." (Ver. 19.) Fire and sword, instruments of God's avenging wrath, blotted out the pride and glory of the apostate city. Her people are slain, her wealth seized by the foe, her walls are demolished, her proud palaces are smouldering ash heaps, and the climax of her history one of infamy and shame. She defied Jehovah, and with the flaming blast of his fiery indignation she was swept from the field of history. She broke every divine law, polluted every sacred trust, changed the truth of Jehovah for a lie, worshipped at the altar of strange gods in sensuality and shame, and reaped the appalling destiny which her wickedness invited. Government is a divine ordinance instituted to safeguard the rights of the people and promote their development and progress. Government is God's means of providing such conditions, as are necessary to promote the development of man in his individual and social capacities. The God who ordains government, also ordains the laws and principles by which it is to be administered. To disregard these laws leads to national decay and death. Every nation that has gone down in history went down in rebellion against the laws of righteousness and truth. When any human government disregards the purpose of its being, God removes it. He uses one nation to scourge another; one to destroy another. The elements of national decay bulk large in our own government, if symptoms are a sign. Let Judah's downfall be a warning. The survivors of the terrible massacre were carried away to Babylon and placed in servitude, "And them that had escaped from the sword carried he away to Babylon and they were servants to him and his sons until the reign of the kingdom of Persia." (Ver. 20.) Judah preferred to work out her own destiny. The frequent warnings of Jehovah were met with scoffs. Jehovah had made her own program. Jehovah himself could not revise it. Sin, in all its forms, clouds the vision of its devotees as to the results. It sounds no alarms and heeds no warnings, but the end of it all draws on. Judah had a pleasing program of self-indulgence, degrading pleasures and brutalizing orgies, but Jehovah came in to close the drama of their history with a tragedy of death or servitude. The dispirited, dismantled survivors of the dreadful slaughter were huddled like cattle and driven six hundred miles across to Babylon to be the servants of the king and his sons. The proud, haughty and rebellious Judah reached the end of their way in the charnal house of death or in the chains of cruel servitude. Such are wages of sin, such is the wrath of God against the ungodliness and unrighteousness of men who hold down the truth in unrighteousness. Out of the awful tragedy of Judah's overthrow there is heard a note of promise "To fulfill the word of Jehovah by the mouth of Jeremiah until the land had enjoyed its Sabbaths: for as long as it lay desolate, it kept Sabbath to fulfill three score and ten years." (Ver. 21.) The kingdom of Judah continued for 490 years during which time the law of Moses required

ing that land should lie fallow every seven years had been disregarded. The people had appropriated seventy years of their history to their own selfish greed. Seventy years of the earth's products they had taken in violation of God's command. These seventy years are to be returned; when full payment is made their captivity will end. God will collect his own. The drought, the winds, the rain, the pests are his collectors. Pay promptly or settle with his agents, which?

#### NORTH MISSISSIPPI

It is a pleasure to note that many of our leading churches in North Mississippi have had or are to have some real old time revivals.

Water Valley under the wise leadership of Brother Lott is closing this week a really great revival.

Ours here was of great value to the church and to the community. The results will remain forever.

Brother Breland, pastor at Coffeyville and Duck Hill, is starting on his work in a great way, and the Lord is signally honoring his efforts.

The people at Winona are more than pleased and delighted with their new pastor.

The good people of Como have secured Dr. Trotter as their pastor and I congratulate them on their selection.

We have many small churches in the country throughout this section without a pastor and we are greatly concerned about their future, for it seems that they are not able to pay enough to get the sort of pastor they desire and need. The fact is we need a man living among these country churches in Grenada County, giving his entire time to them, and it is my desire and plan to perfect such arrangements in the near future, for there are some noble folks in these country districts and they deserve to have some good pastor living among them.

Here's hoping that the Mississippi Baptists will have the greatest gathering this year in their history.

Grenada. —W. E. Farr.

#### AN INTERVIEW

As a county organizer, and one who is very much interested in the mission program of my denomination, we are in a follow-up work with the brethren, ascertaining the success we had with the acre and hem proposition. We were with the pastor of Goose Creek Missionary Baptist Church and asked him a few questions, and he came clean with the goods, so to speak.

"Well," he said, "we preached as good mission sermon as we could. Put the situation right square up against them to the point that they would either have to throw it off or carry it on. That's the best way we knew how to handle the situation. A few of the men folk rose up and spoke personally their objections to the Campaign. Some of the women looked as though they would like to speak their sentiments, though for some cause held their peace. Then one brother who had the gift of waiting, seeing that others were finished, rose up and said, 'Brother, there's a lot of your people who are not here today. They

thought that some such proposition was to come up, judging from the announcement you made a month ago. Well, I have talked with about half the people of this community about this thing, and they are well nigh all opposed to it.' With this there came a short intermission filled with silence, which a widow, a woman who toils to keep her daughter in high school, broke, saying, 'Brother, I fetched two dollars along for this cause, but it is not enough to give. I'm going to keep it and give you five dollars next month.' The pastor said that he was so benumbed by the chill these Missionary Baptist brethren had caused him to have that he forgot to tell the good woman that the need of the two dollars was urgent, and that she could add to her gift next month, and each month afterwards, and the Lord would multiply the results.

The brother and I went into records for a short period. This is the history of recent activities of this church, (which we have called Goose Creek Missionary Baptist Church). We have available the minutes of the Association for the years 1921 and 1923. In 1921 this church did not send up a letter to the Association. In 1923 they sent a letter. It shows that there were

three received and two lost (totals) for the associational year and total membership —. It might not have been a tedious task to have seen half the membership as the gentleman stated he had. We find too, from the record furnished us by the State Convention Board that this particular church did not make a pledge to the Campaign (The five year schedule) and during the time of its progress, there has been paid by this church for missions the sum of \$19.25.

Brethren of the brotherhood, we ask your prayers that the strength of our pastor, as he meets with these people each month weaken not; that this organizer be directed by the Holy Spirit that in truth our people shall become organized for carrying the Gospel, in true obedience to our Lord's command. —J. H. G.

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C. C. WHITE,  
Business Manager.

(Continued from page 5)  
diers, Seamen and Marines, and (8) Publicity. These are here enumerated to show the wide scope of the work. 1,250 missionaries have been in the employ of the Home Board during the past year. 29,930 baptisms are some of the fruits of the labors of these missions. Forty-three mission schools are operated by the Home Board; 13 of these are in Cuba and 30 are in the mountains. 252 teachers and 6,263 pupils are in these schools.

Interesting reports were brought by Capt. Blanchard, of the work among the soldiers; by Dr. John S. Sowers, of the work among the students in training at Annapolis, and by Dr. McConi of the work in the sanitorium in Asheville, N. C., where are many soldiers who contracted tuberculosis during the world war; by Capt. Carl Frost of the work among the seamen in the Institute at Jacksonville. Capt. Frost has 3,000 in his Sunday School class and during the past year he baptized 250 who became members of the 1st Baptist Church in Jacksonville.

After an address by J. W. O'Hara, who spoke for Supt. A. E. Brown, whom the physicians had forbidden to speak, reviewing the mountain school work, the discussion closed for the afternoon session to be resumed at night.

#### Third Day—Evening Session

The scripture reading of the devotional service of this session was by Pastor J. R. Hobbs, Alabama, and prayer was led by Pastor W. A. McComb, Mississippi.

The committee on arrangements made report and recommended that the next meeting be held in Memphis, Tenn., beginning on Wednesday after the second Sunday in May, 1925. Dr. L. G. Broughton to preach the Convention sermon. Pastor J. R. Hobbs of Birmingham moved to substitute Birmingham for Memphis, but the Convention voted overwhelmingly to adopt the report of the committee as presented.

The consideration of the Home Board report, which was brought over from the afternoon session, was resumed. Dr. L. R. Scarborough spoke in behalf of the Inter-Board Commission or Christian activity among college students. Dr. O. E. Bryan spoke on Evangelism.

Dr. B. D. Gray closed the discussion with an appeal not to be discouraged because of the burdensome debt now on the Board but to trust God and "Go forward".

#### Fourth Day—Morning Session

Dr. Ryland Sanford of South Boston, Va., read the 2nd chapter of Ephesians as the morning scripture lesson and prayer was led by his father.

Under miscellaneous business resolutions were introduced. One was by C. P. Stealey of Oklahoma, urging the Convention to restate and affirm its belief of certain fundamental doctrines. A similar resolution was formerly presented by Dr. Stealey, Oklahoma, which like all other resolutions went automatically to the Committee on Resolutions. The committee recommended no action by the Convention because the Convention several years ago declared itself in a statement of be-

liefs that was broadcasted in pamphlet form.

The report of the Committee on the National Baptist Memorial was presented, which set forth the real intent in this undertaking which is to provide a great church in the city of Washington as a Memorial to Religious Liberty. This movement was launched by the Convention in 1917 and provision was made for it in the 75 Million Campaign. It is a joint undertaking with the Northern Baptist Convention. The committee reported that encouraging progress has been made. The building is now approaching completion.

Dr. J. B. Weatherspoon, Kentucky, presented a report of the Committee on Review of the most excellent report on Woman's Work which they made to the Convention. They report 2,889 new organizations during the past year, which brings the total organizations to date to 22,326. Their total contributions to April 30, 1924, amounted to \$14,738,141.

The officers of the Woman's Work were requested to stand on the platform and were recognized by the Convention rising in their honor.

The Committee on Religious Press made report through Dr. S. M. Brown of Kansas City, the editor of the Word and Way. The religious papers do not belong to the Southern Baptist Convention, but are state enterprises, so the Convention could not adopt the report. It was, however, ordered that the report be printed in the Minutes of the Convention as a matter of courtesy and a means of information.

The review of the report of the Relief and Annuity Board was read by Dr. J. R. Hobbs, Alabama.

This is one of the new boards of the Convention and to it has been committed the work of caring for the aged ministers and their widows. This is being done in, not altogether adequate way, but in an encouraging way, as is brought out in the report. In addition to providing monthly donations to the aged ministers and widows of whom there are now 1,010 beneficiaries on the list, there is provided an Annuity for the active ministers. The minister puts one dollar into the fund and the Board puts three, which provides him an annuity of \$500.00, which begins when he reaches the age of 68 or at any time if he becomes disabled.

#### Fourth Day—Afternoon Session

Brother Jesse McCarty, a country pastor from North Carolina, conducted the worship at the opening of this session, reading from the 55th and 60th chapters of Isaiah. Application was made of the admonition to "rise and shine", to us, as a people, upon whom God has so lavishly showered his blessings. As an expression of our appreciation we are to let the gospel light shine among the other nations of the earth.

#### Nominating Committee Report

The Nominating Committee made report and two changes were made in Mississippi's representatives on the Boards of the Convention. Brother I. P. Trotter is supplanted by Brother L. R. Christie on the Foreign Mission Board, and Brother H. L. Martin is supplanted by Brother W. A. McComb. Brother P. I. Lipsey is elected a member of the Board

of Trustees of the Baptist Bible Institute.

#### George Washington University

The committee appointed to report on the advisability of an effort to restore George Washington University to Baptist control recommended that the matter be referred to the Education Commission with full power to act, which was ordered.

#### The Country Survey

Dr. E. P. Aldredge presented the report of the rural church survey. It recited many instructive facts relative to conditions in the country churches. A discussion of the report drew out a number of the country pastors in the Convention and it proved to be one of the best hours of the Convention.

After a consideration and disposition of several minor matters the Convention adjourned with benediction by Pastor W. C. Barrett, North Carolina.

#### Fourth Day—Evening Session

Dr. O. C. S. Wallace, Maryland, led in the devotional service of this session. After a disposition of many matters that claim the attention of every Convention as it approaches final adjournment, there was a lengthy consideration of the last major report to the Convention, that of the Social Service Commission. This report was presented by Dr. A. J. Barton of Missouri. It dealt with such subjects as, American Stewardship, The World Court, Graft in High Places, Law Enforcement, The Contention over the Volstead Act, Child Labor Legislation, Immigration, Sabbath Observance, Immoral Literature, etc.

The President of the Convention expressed to the Convention deep appreciation for the kind consideration accorded him in his effort to govern the body, begged forgiveness for any wrongs done in the effort to direct the work of the Convention and earnestly entreated that we go afield with renewed zeal to execute the plans laid in these days by counseling. The Convention by motion of Pastor Ross A. Smith, Texas, expressed thanks to the President for his wise, efficient, courteous rulings, and by unanimous standing vote pledged itself to heed his entreaty.

The work of the Convention was finished on Saturday night but services were held in most of the churches of the city and the visiting ministers filled the pulpits. Preachers from Mississippi who were pressed into service were Brothers J. W. Storer, E. B. Hatcher, J. A. Lee, and W. A. McComb.

A great mass meeting was held in

the Auditorium Sunday afternoon for the consideration of the Future plan. The speakers at this meeting were Dr. M. E. Dodd, Louisiana, and Dr. G. W. Truett, Texas.

A meeting was held in the Auditorium Sunday night under the direction of the Home and Foreign Mission Boards, presided over by Drs. Gray and Love. The time was spent in listening to experiences related by the returned missionaries in the Convention.

This closed a great Convention characterized by serious conservative consideration of all phases of the work of the denomination.

The Secretaries reported 5,600 messengers present, the largest ever held with the exception of the one in Washington.

#### ENFORCEMENT OF THE LAW

"There is nothing quite so vital to the future of the Republic as enforcement of its laws and respect for its law. By that I mean all its laws. That statement is made not only applicable to those enemies of society who violate the law for personal gain and advantage, but to the enforcement agencies of the Government."

"I feel that I may count on you and upon all law-abiding and right-minded citizen of this country to provide support for such a program. It will be my purpose to administer the great office to which I have been called without fear or favor: First, to see that laws are obeyed; second, when they are disobeyed, to see that punishment is swift and sure."—Hon. Harlan F. Stone, Attorney General of United States.

"When crime has dared the LAW to combat upon any field, there let the fight be without quarter, until LAW stands undisputed master of the field."—Judge Stone, of the U. S. Circuit Court of Appeals.



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## WHAT IS REAL AMERICANISM?

(Taken from Collier's Weekly, for April 19, 1924.)

In Philadelphia there are two eating places known as the 'Little Chop Houses'. In these places the proprietors have posted signs which say:

The proprietors of this business are American citizens. They are aware of the fact that there is an amendment to the Constitution of the United States of America making prohibition a law. Their personal opinion regarding the statute is irrelevant and unimportant. They love America and believe the right method of showing their respect and affection for the country of their birth is to obey the laws.

"This may be a clever play to get business, but we challenge anybody to read the statement without having more respect for the 'Little Chop Houses'. They would seem to be good places to which to take your wife and kids."

## IS PROHIBITION A FAILURE?

Professor Frank Wilson Blackmar of the Department of Sociology of the University of Kansas has recently expressed his conviction that the great majority of the people of Kansas are unshaken in their opinion of the great good of Prohibition and are going to stand by it to the last issue. Professor Blackmar's discussion was printed in the Journal of Applied Psychology for January-February of this year. Of Kansas' experience he says:

"A careful investigation of each county and town in the state, for the year 1914, showed that the amount of alcohol, beer, wine, whiskey and gin consumed was less than three gallons per capita. When we consider that in the same year the United States, including Kansas, Iowa and Maine consumed 22½ gallons per capita for the entire population, it shows that prohibition was practically achieved and that the law was at least 87% efficient. Kansas had won its struggle."

Professor Blackmar adds, "If the history of Kansas is typical of the American people, it stands to reason that the Federal Government will have a long struggle for complete prohibition, but in the long run it will win and those who think they can repeal the Volstead Act may look for something to take its place of more drastic measure, and so the fight will go on in the legislative halls, in the schools, in the churches, in the homes, in the temperance societies and in the business world which finds that liquor is the greatest enemy to business, until the United States will achieve practical prohibition. Let no one be deceived."

## THE STUDENTS' IDEAS ABOUT PROHIBITION

A conference of student representatives from colleges and universities in various parts of the country was held in Washington on April 5th and 6th, to consider the relation of the great student body of America to law enforcement with particular reference to the Prohibition laws. It was the first such conference held

under the auspices of the Committee of One Thousand and it yielded some novel results. The students were much less inclined than the adult attendance at previous conferences have been to accept programs and "findings" and manifested a persistent desire to question, debate and revise.

A striking characteristic of the meeting was the insistence of certain of the delegates that less emphasis be placed upon the merely legal aspect of the matter—upon the virtue of "obeying the law", etc.—and more emphasis be put on the social and moral ground for the prohibition regime.

It developed, however, that several of the delegates were willing to go no farther than to say that a good citizen should obey the law—they would not assent to the proposition that prohibition was morally right or socially necessary, or that liquor drinking was wrong.

These several manifestations on the part of the representative students were illuminating with reference to the educational task that awaits the whole movement for temperance education.

Reports presented from various campuses indicated two outstanding facts:

(1) That the liquor drinking in the colleges represented tended to center about the fraternities.

(2) That in some of the schools the alumni are a positively pernicious force in the life of the institutions because of their inability or unwillingness to set aside old customs on the occasions of their reunions.

It was also quite apparent that in the colleges the movement toward observance of the law requires not campaigns and rallies, but protracted educational effort.

## THE PHILOSOPHY OF PROHIBITION

A very interesting statement of the philosophy of Prohibition was made recently by John Haynes Holmes, pastor of the Community Church of New York. The statement has unusual significance because of Dr. Holmes' well-known radical views on the question of individual liberty. He has in the past encountered great personal risk in order to defend the right of individual protest against drastic legislative and judicial acts. On the Prohibition question, however, Dr. Holmes states a broadly social view:

"Fundamentally, my approach to the question I suppose is philosophically rather than practical. That is to say, I am interested in prohibition as one more beneficent assertion upon the part of society of its right and duty to handle constructively the problem of the public health and general welfare. It is my belief that prohibition can not be understood or satisfactorily defended until it is seen simply as one more chapter in that great volume of social legislation which constitutes to my mind the chief glory and vindication of modern democracy. Prohibition is to be classified along with traffic laws, housing laws, sanitary laws, social hygiene laws, etc. When so classified, it is seen to present no

infringement of personal liberty and opens up all those questions of physical, economic and social health which allow of exact investigation and verification."

## A DEPARTMENT STORE'S EXPERIENCE WITH PROHIBITION

Nothing is clearer to one who is seeking evidences of the result of the effect of Prohibition upon economic and business conditions than that a great variety of evidence is necessary in order to clearly establish a fact. This is particularly true because the course of Prohibition has been paralleled by such marked economic changes. It is worth while, however, to note such interesting bits of testimony as that given recently by the general manager of R. H. Macy & Company, one of New York City's leading department stores. A direct inquiry elicited a statement which was in part as follows:

"In a department store, nearly every general type of person is represented. Therefore, what holds true for a department store should hold true for the city in which it is located.

"Today at Macy's, there is without a doubt, less real evidence of the habitual use of liquor than there was before Prohibition. Off hand, judging from the great amount of emphasis that is placed upon each infraction of law, and also judging from the boasting of individuals who are able to secure liquor by underground methods, one would draw the conclusion that the use of liquor had really increased. The diminishing bar room treating during the lunch time and immediately after business hours has greatly reduced the consumption of liquor. Reasons for discharge at Macy's, I am sure, will bear out this statement."

## WET AND DRY "POLLS"

The poll on Prohibition conducted by the Literary Digest is well remembered. It yielded a decidedly "wet" result. Out of the one million votes returned 20.6% favored return of the saloon, 38.6% enforcement of the law, and 40.8%, light wines and beer. The paper was criticized rather sharply at the time but it is only fair to say that the publishers used

the same method which had hitherto yielded accurate results in forecasting political elections. They could not anticipate the verdict, but having undertaken the poll they of course were obligated to give the public the results.

The publicity project carried out more recently by Collier's Weekly is also well-known. It resulted in a different verdict, namely 11,596 for Prohibition and 9,220 against. We must admit that it is impossible to compare these results as tending to prove a change in public sentiment. The first was a poll and the second was in the nature of an essay contest. In the poll a sample of the population was secured and assuming the accuracy of the tabulation it would seem safe to conclude that the result gave some indication of public opinion at the time. In the case of Collier's contest, however, there was no "sampling" of the population. Rather, the interest of readers in the matter was depended upon to secure a statement of opinion. It may also be argued that the subscription list of no one publication is in itself a fair sample of the population. It is probably safe to say that people, regardless of their attitude on this question, who would consider themselves qualified to participate hopefully in a contest of this kind are found among the better educated and perhaps among the more cultured.

(Continued on page 16)

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WOMAN'S COLLEGE  
SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and young women accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students.

Send at once for Bulletin to

J. L. JOHNSON, President,  
Hattiesburg, Miss.

**EUROPE AND THE FUTURE**  
By Everett Gill, European  
Representative

As a good American and student of history, I believe that America will have a preponderating influence in the future of civilized humanity.

I believe, equally, that the Yellow Races, especially China and Japan, will have a very large share in that future history.

But, who can doubt the place of enormous influence and power of Europe in the coming days of mankind? Europe is the home of modern civilization. It is here that the best of the residuum of the old Latin civilization remains. It was from Europe that our pioneer forefathers lit their torch. It is true that in some respects we have made the torch to burn with a richer effulgence. But, those who think that all of Europe's glorious and momentous history is in the past, are only blind to the facts.

We have here whole groups of nations that have been reborn in a day and are enjoying the national youth of our American Revolution Period.

Think of that group of puissant Balkan peoples!—Slavs, who are cousins of the Russians; Hungarians standing alone and akin to no one in Europe, but full of tremendous pride of race and of power; and all the others that have come to the fore in world-affairs in these days. It does not minimize the importance of these peoples to point out that they may not retain their present political organizations. They have had a taste of freedom that they cannot forget. The butterfly can never be forced back into the chrysalis.

Think of the present-day renaissance of the Latin peoples that is going on under our eyes,—including the French, Italians, Spaniards, Portuguese, and Rumanians. This new-birth is one of the significant facts of the times. The Latins have risen to new life and are bent on demonstrating that they are not decadent peoples. History will tell. But, the fact remains that these are undoubtedly powerful movements that will have profound consequences on the history of Europe.

Think of Russia! What must we think of Russia, the European Colossus? Whatever we think, we must confess that there awaits that long-suffering and only partially liberated people a most alluring future, in a material sense, and we are bold to believe, in a spiritual way, also.

Think of England! This ancient "Mother of Democracies" has made a leap forward that has been as remarkable as it has been unexpected for one of her age, in giving recognition to the common man. Outside of America, England means more for the evangelization and civilization of the world than any other nation. Instead of being decadent, England has shown that she is marvelously modern and open-eyed.

But, someone says, "What has all this to do with Missions? Everything! To Christianize Europe is a political, economic, moral and Christian necessity. In a religious sense, Europe is still pagan. Christianity is over here not so much a personal relationship to Christ as it is a na-

tional badge. Only Christianity can save Europe from relapsing into barbarism.

It is not an over-emphasized sense of the importance of our work to say that we Baptists are engaged in the most profound fundamental and far-reaching work for world-peace and peace in the political and economic realms here in Europe that can be imagined. Viewed in the large, our work is more important than that of peace conferences and economic experts. Our work goes to the roots of things.

If there is a difference between America and the rest of the world it has been made by the gospel of Christ. I shall never forget how an Italian officer said with evident emotion to me when I was in war-service in Italy, "Signor Capitano, when I read the state papers of Presidents Wilson, it seems to me that I am reading the gospel". I replied (I think with a gulp in my throat), "Yes, and it is the gospel". I then proceeded to point out to him how all our political and national ideals have been learned from the New Testament.

Mission work in Europe is not, therefore, a merely casual thing in our world-program. It is vital to the future of the world in every way.

How long will Southern Baptists play at this colossal task? The leaders of other denominations have been keen to see all this from the first. They are investing huge sums in these various lands.

When will Southern Baptists wake up and see Europe? It is not the mere matter of recording a few thousand baptisms each year, that, incidentally, form one third of all the baptisms reported by our Board. It is something far profounder than that. It is the endeavor to bring to bear the impact of our interpretation of the simple gospel of the Apostles upon these peoples while they are in a fluid state, before they harden into indifference and callousness.

Let us save the home of modern civilization to the gospel and thus save the civilization of the future! Let us save the home of early European Christianity that we may help to save the Christianity of the world!

The "Man of Macedonia" has moved up into Central and Eastern Europe and holds out his hands to America. If we wish to heed, let us hasten. "For, we must work while it is day, for the night cometh . . ."

Lausanne, Switzerland.

**WHAT IRELAND HAS, THE WORLD NEEDS!**

Rev. W. L. Northridge of Belfast, one of the fraternal delegates from the Irish Wesleyan Conference to the General Conference of the Methodist Episcopal Church now in session at Cambridge, Mass., said recently in Chicago:

"Ireland had become a butcher shop. The nightly lullaby by which we went to sleep was rifle fire. Statesmen and all of us had done all we could to make Ireland seem again a Christian country. All seemed in vain. We cried in our shame and agony to God to save us. He answered with a revival. When the

revival came, the shooting ceased. Men who had destroyed their neighbors' property, confessed their offences and paid, or are paying month by month, for the damage they had done. Outlawed debts were paid or are being paid. Drunkards and drunkards' homes are transformed. It is perfectly easy to win men to Christ. The churches will not hold the people crowding into them."

That which halted Ireland's turmoil would halt Europe's turmoil. The Belgian Gospel Mission is praying for it. A hundred thousand united believers are praying for it. Thousands in Great Britain, and France, and Italy are praying for it. Will you pray, and BELIEVE? (Mark 11:22-24.)

That which has saved Ireland would save Russia—not the red of Sovietism, but the red of Calvary. Millions in that unhappy land are waiting, waiting, waiting for prayer to prevail. Will you pray, and BELIEVE? (Mark 11:22-24.)

That which Ireland has, bandit-ridden China needs, and unsatisfied Japan, and seething India, and sorcery-tortured Africa, and shackle-bound Latin America, and the restless, pleasure-mad millions of our own land. What Ireland has, lukewarm, Laodicean Christendom needs! Yea, what CALVARY has, the WORLD needs—Jesus Christ and Him crucified—the world's only saving name (Acts 4:12)—humanity's only saving Gospel (Rom. 1:16)—a helpless race's only hope (Eph. 2:12,13).

What Ireland has, the world MUST have—NOT revolution, but REVIVAL, and evangelization! And SHALL have, when believers throughout the earth say to the hindering mountains: "Be ye removed, and be ye cast into the sea", and shall not doubt in their hearts, but SHALL BELIEVE that those things which THEY SAY shall come to pass; when they pray thus, they SHALL HAVE whatsoever THEY SAY!

The "fearful and unbelieving" shall not possess the land, but "if two of you shall agree" (Matt. 18:19), as Caleb and Joshua agreed, YE SHALL POSSESS IT. If God must wait for a generation of believers, He will wait; but if the true Church of Christ will DARE to believe GOD, to believe Him TODAY, to believe without other sign or evidence than THE NAKED WORD OF GOD, then TODAY a believing and SAYING Church SHALL HAVE whatsoever in the Spirit IT SAITH!

Pray for Revival!

—Great Commission Prayer League.

We closed a great meeting at Wesson today; 23 additions, 18 for baptism. I trust that the church will undertake great things for the Master.

Prof. Russell Ellzey and his great school were very helpful. H. R. Holcomb did the preaching. This is the third meeting he has held in Wesson and is invited to come in 1925.

—W. B. Holcomb.

Cole: "Whar yo' frum, stranger?"  
Black: "Australia."  
Cole: "Well, yo' sho' does talk English fluidly fur a forner."

**LIVING WITHOUT FOOD**  
Mat. 4:4

Jesus had fasted forty days and forty nights. He is still hungry. His appetite is keen. The devil came to him to test him. Some of the things suggested by what the devil said to him are these. You have fasted as long as any man has ever fasted and lived. You are near the limit. If you do not get food soon, you will die, and your plan will fail. "If you are the Son of God, command these stones to be made bread." They will obey if you are the Son of God. In this way you can relieve your hunger; and prove that you are the Son of God.

Jesus' reply implies that God can sustain life without the use of food. If he promised to do so, he will fulfill his promise. If man obeys satan, he cuts himself off from the source of life. If man eats the handy work of God must assimilate the food; and cause it to accomplish the purpose for which food should be eaten.

God is the Creator and the sustainer of life. He can sustain it with or without the use of means.

He gave the Israelites the manna that they might know that he can and that he will keep his promises.

We believe there is a heaven in which there is peace, and joy and freedom from sin, because he has promised, and will fulfill his promise.

—J. R. Sumner.

**APRIL RECEIPTS ON 75 MILLION CAMPAIGN BY COUNTIES**

The following is a list of the 75 Million Campaign receipts given by counties for the month of April. Space will not permit publication by churches:

County	Amount
Adams	173.00
Alcorn	892.85
Amite	2,406.75
Attala	1,272.08
Benton	195.15
Bolivar	603.30
Calhoun	1,168.43
Carroll	138.31
Chickasaw	725.53
Choctaw	768.10
Claiborne	155.62
Clarke	916.32
Clay	2,644.50
Coahoma	1,479.40
Copiah	4,388.04
Covington	1,133.76
DeSoto	275.51
Forrest	8,613.99
Franklin	748.15
George	699.47
Greene	509.09
Grenada	530.60
Hancock	214.00
Harrison	2,557.16
Hinds	10,081.23
Holmes	1,281.39
Humphreys	385.72
Itawamba	108.00
Jackson	1,528.42
Jasper	1,460.16
Jefferson	178.76
Jefferson Davis	1,525.55
Jones	1,683.77
Kemper	748.17
Lafayette	1,984.96
Lamar	556.43
Lauderdale	6,507.96
Lawrence	1,343.75
Leake	845.21

Thursday, May 22, 1924

## THE BAPTIST RECORD

## OUT FOOD

4:4

forty days and is still hungry. The devil came in. Some of the y what the devil these. You have any man has ever You are near the ot get food soon, our plan will fail. on of God, com to be made bread." ou are the Son of you can relieve rove that you are

ies that God can t the use of food. so, he will ful man obeys satan, from the source s food the handy t assimilate the to accomplish the food should be

ctor and the sus an sustain it with e of means. helites the manna now that he can keep his promise. e is a heaven in ace, and joy and because he has fulfill his promise. J. R. Sumner.

## ON 75 MILLION Y COUNTIES

a list of the 75 receipts given by month of April. unit publication by

Amount
173.00
892.85
2,406.75
1,272.08
195.15
603.30
1,168.43
138.31
725.53
768.10
155.62
916.32
2,644.50
1,479.40
4,388.04
1,133.76
275.51
8,613.99
748.15
699.47
509.09
530.60
214.00
2,557.16
10,081.23
1,281.39
385.72
108.00
1,528.42
1,460.16
178.76
1,525.55
1,683.77
748.17
1,984.96
556.43
6,507.96
1,343.75
645.21

Lee	3,606.24
Leflore	1,431.07
Lincoln	2,430.44
Lowndes	3,512.09
Madison	2,017.95
Marion	1,995.40
Marshall	1,150.41
Monroe	1,001.59
Montgomery	1,538.83
Neshoba	1,464.52
Noxubee	2,749.58
Newton	1,781.95
Oktibbeha	1,240.78
Panola	1,555.26
Perry	801.69
Pearl River	1,707.39
Pike	2,634.36
Pontotoc	1,453.00
Prentiss	1,051.13
Quitman	1,443.30
Rankin	1,623.87
Scott	2,509.06
Sharkey	306.81
Simpson	3,637.33
Smith	551.20
Stone	242.25
Sunflower	3,499.47
Tallahatchie	1,802.35
Tate	792.26
Tippah	2,487.09
Tishomingo	441.87
Tunica	Nothing
Union	877.38
Walthall	1,758.04
Warren	1,191.60
Washington	3,432.14
Wayne	430.29
Webster	719.15
Wilkinson	227.05
Winston	2,241.68
Yalobusha	1,323.02
Yazoo	530.17
Miscellaneous	72.34
Total	\$130,673.99

## SPIRITUAL WICKEDNESS IN HIGH PLACES

The forces of God are instructed to fight. The Apostle Paul "fought a good fight". It would be well for every Christian soldier to know what to fight, and how to fight. Then it would be well for us, after finding out, to obey the command of the Captain of our salvation. There are several things immensely important for us to know and to heed to make obedient and courageous soldiers.

1. What not to fight. We are distinctly told not to wrestle against flesh and blood. Our fight is not against carnal wickedness, or crime. We elect officers for that purpose; and they are continually attending to that duty. They are terrors to such evil. It is not our fight.

2. What to fight. We are told to fight principalities, powers, rulers of the darkness of this world. Spiritual wickedness in high places, which means the organized forces of evil, or rather the evil influences which these organized forces are propagating. It is Spiritual wickedness in high places that we are instructed to fight. It is not the wickedness of the law violators, such as murderers, drunkards, thieves, robbers, etc., but the wickedness of those who usurp the sacred position of "high places"—teachers, preachers and rulers of darkness, who are posing as ministers of light, and righteousness, but who being deceived by satan are teaching, preaching and wielding a wicked influence by promulgating false systems of religion.

When the Apostle Paul by the guiding hand of the Holy Spirit, made mention of "high places" he evidently had in mind the places referred to in the Old Testament. "The use of commanding elevations for altars seems to have been immemorial and universal; in itself the practice was not evil."—C. I. Scofield. (Gen. 12:7; 22:24; 31:54; Jud. 6: 25,26; 13:16,23.) All scriptural religious organizations which are called churches, have their high places; church buildings, tabernacles, etc. The theories of doctrine that they teach, preach and practice is "spiritual wickedness". And instead of being commanded to line up with them to fight the forces of carnal wickedness, we are admonished to direct our warfare against them.

3. How to fight. We are entreated to take a stand. Not advance into their ranks to fight them; but to stand against the wilds of the devil, expose their damnable heresies, their false doctrine, their poison leaven and unscriptural practices.

4. What to fight. We are told to fight them with the whole armour of God. (Eph. 6:11.) And not with carnal weapons. (2 Cor. 1:4.) It takes lots of prayer, study, and meditations to put on the whole armor of God. The armour of God consists of seven pieces. (a) The girdle of truth. And it means uncompromising truth. (b) The breastplate of righteousness. God can not use a soldier that is all defiled with the slime of sin, but we must be in constant fellowship with God and with our brethren, consecrated and full of love and life. (c) The preparation of the gospel peace. It means: Act of preparing; a getting ready, equipment, training for the Gospel, and notice it is the gospel of Peace, not a hallucination. (d) The shield of faith. It is this piece of armour and not the whole armour that enables us to quench all the fiery darts of the wicked; and the wicked referred to here doesn't mean murderers, drunkards, thieves, etc., but preachers, teachers, rulers, whose lives (outwardly) are moral and very religious but who become wicked by refusing to believe God and become the willing instruments of satan in holding and teaching false doctrines, just as the false prophets did of old." (2 Peter 2:1.) (e) The helmet of salvation. It wasn't any slip of the pen when Paul put the association of that piece of armour with the head, not the heart. It is true we feel with the heart, but we must know with the head, and no one should claim to be a Christian soldier without assurance of salvation. (f) "The sword of the spirit which is the word of God." The Bible is the mind of God revealed unto us in written words. It is all the authority we need with which to fight spiritual wickedness. And last, but not least, prayer. No battle can be successfully fought without prayer. And when we pray we must pray for those we fight. That may sound inconsistent but it is not; for we are not to fight individuals but the organized forces of evil; and it is our duty to pray for those who are led astray by false teaching, and especially our brethren who have turned aside after vain things which do not profit. Samuel said, "God forbid

that I should sin against the Lord in ceasing to pray for you." And he was talking to his brethren who had sinned against God by turning aside after strange religion. Read the 12th chapter of 1st Samuel.

I am afraid we do not place enough emphasis on prayer. Notice how strong the Apostle pressed it, "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all Saints." "And for me that utterance may be given unto me." Eph. 6. Let us put on the whole armour of God.

—J. E. Heath.

"When for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers and social leaders, both men and women, disobey and scoff at this LAW, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."—The Judicial Section of the American Bar Association.

"There is even now something of ill omen among us. I mean the increasing disregard for LAW which pervades the country—the growing disposition to substitute wild and furious passions in lieu of the sober judgment of courts, and the worse than savage mobs, for the executive ministers of justice."—Abraham Lincoln.

## PROHIBITION AND POOR RELIEF

An interesting sidelight is thrown on the relation of the Prohibition regime to the work of charity organization societies by the figures published by the Providence Society for Organizing Charity, covering the years 1916 to 1923 showing the total number of families aided and

the number in which alcohol was the chief cause of the condition calling for the assistance of the Society. The table follows:

Year	Total	Alcohol the
	Families Aided	Chief Cause
1916	1840	90
1917	1638	106
1918	1513	78
1919	1312	48
1920	973	3
1921	1450	4
1922	1352	0
1923	983	7

This means that for Providence at least alcohol as the chief factor in cases calling for the services of the Society have become practically negligible since 1917. How nearly typical this result is it is at present impossible to say.

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(Continued from page 13)

In any case the picture of opinion revealed by Collier's contest is doubtless valuable. In answer to the question—What do you think should be done?—a great majority were found to take one or another of the following six views:

"1. The present state of affairs is all right. Let it alone.

"2. Prohibition 'as is' with the present enforcement system, will straighten out and become the genuine thing if we'll give it time.

"3. The Volstead Act ought to be strictly enforced, which would mean (a) getting public sentiment more solidly behind it or (b) better enforcement, or both.

"4. The Volstead Act ought to be amended especially as to 'alcoholic content'.

"5. The people ought to have some chance to vote directly on Prohibition.

"6. The Eighteenth Amendment ought to be repealed, and then either (a) we ought to go back to the good, or bad, old ways, or (b) government conduct of the manufacture and distribution of liquor, under something like the Norwegian or the Quebec plan, ought to be substituted.

"On the evidence of the contest as a whole, these facts stand out:

"1. If you have the price and know the ropes, you can 'get it' almost anywhere, even in sections like those counties of Indiana and Oregon that have been claimed as bone dry, with booze a dead issue. The drier the locality, the likelier you are to die or go blind.

"2. Virtually nobody, whatever else he wants, wants the saloon back.

"3. Public drunkenness has greatly decreased everywhere, but not (on the testimony of perhaps fifty letters) in the coal-mining districts.

"4. Private social drinking of the post-prohibition faddish kind is still common in cities and not exclusively in cities of the East.

"5. People everywhere have the impression that the corruption of Federal enforcement officers is general.

"6. Thousands of people otherwise rather placid on the booze question are vehemently for prohibition and rigorous enforcement because of just one thing—the drunken man or woman at the wheel of a fast car.

"7. Savings-bank deposits, ownerships of homes, and other evidences of thrift have increased virtually everywhere during the last four years, and the dry elements credit it all to prohibition."

#### ALCOHOL PROHIBITION AND MENTAL DISEASE

Illuminating figures have just been made public by the statistician of the State of New York concerning mental disease in relation to alcohol.

holism covering the period from 1909 to 1922 inclusive which reflect conditions in the pre-war period, the war period, and the post-war period; also the pre-Prohibition and the Prohibition period.

The New York statistics are known to be prepared with unusual care and accuracy and for our present purposes are especially valuable since only first admissions are recorded. Frequently, statistics of this kind are misleading because a second and third admission of the same patient are recorded precisely as a first admission. While it is true that New York is far from typical with respect to drunkenness, crime, and the general problems of law enforcement, it must be remembered that hospital statistics of mental disorders are fairly constant and independent of political conditions and it will therefore be at once apparent that the figures are significant.

The most outstanding fact which they disclose is that alcoholic insanity between 1909 and 1920 decreased with the exception of a rather marked rise in 1916 and 1917 apparently due to war conditions, while at the same time there was a steady increase in the total number of cases of insanity from all causes. With the advent of Prohibition in the year 1920 there was a marked drop in the number of new cases of alcoholic insanity although there was but a slight decrease in the number of all cases of insanity.

At this point we encounter the phenomenon which characterizes so many statistics; that is to say, in 1920 the curve reaches its lowest point and then begins to rise. In 1921 and 1922 there was an increase. This increase was comparatively slight in itself but it indicates a trend. In may, of course, be interpreted in two ways,—first, as showing an increase in drinking, and second, as showing the drinking of bad liquor. Inasmuch, however, as the upward turn of the curve is paralleled by a similar upward turn in almost every other trend showing the results of liquor drinking since 1920, as for example, deaths from alcoholism and cirrhosis of the liver, statistics of certain classes of crimes, etc., the presumption is that in this case it indicates an actual increase in the amount of "excessive" use of liquor.

It is interesting to note that when classified as to urban and rural residents the cases of alcoholic insanity for New York State show a decided decrease for urban districts all along the line. In 1922 the rate per 100,000 of the general population was 2.35 for urban districts and 0.85 for rural districts. Thus alcoholic insanity has become almost negligible in the rural districts.

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